

MISSIONS IN THE ORIENT

"CAREST THOU NOT?"



AMONG
MISSIONS IN THE ORIENT
AND
OBSERVATIONS BY THE WAY

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To our faithful life Companions,

*By whose helpfulness and loving sacrifice
the Missionary Tour which is the foundation
of this book was made possible;*

To the many Christian friends,

*Who kindly encouraged us, and so earnestly
prayed for us while we were exposed to
dangers seen and unseen;*

To the loyal Missionaries,

*Who are giving their lives for the spreading
of the Gospel among the heathen, in whose
work we have become intensely interested;*

Is this volume affectionately dedicated

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PREFACE

It seems to be a natural instinct in man to impart what he knows and believes would be of interest to his fellowman. The trend of common conversation bears evidence of this fact. This instinct becomes more intense when that knowledge is of such a nature as to prompt greater activity on the part of those to whom it is conveyed, and an additional impetus is added when such knowledge brings special benefit to the needy far beyond the borders of our own land even though they had never seen the authors nor the book.

There are four things that should be of special interest to every Christian in his travels: First, As he beholds the wonders in God's creation it should stimulate a spirit of praise; Second, Being a Christian himself he should be interested in his fellow-Christians and endeavor to find out what their condition is and when possible give some encouragement; Third, When in countries where it is possible, he should make his travels a means of interpreting the Scriptures; Fourth, He should be interested in finding out the real conditions of heathendom and the best means of implanting the Word of God in its stead. The countries in which we traveled and the purpose for which we were sent out were conducive to all of these. It is with a hope that all of these may in some measure be imparted to our fellowman and especially to the Church of our choice that this volume is offered to the public.

We feel greatly indebted to the missionaries of the different denominations for their kindly help in our efforts to get a knowledge of the field and the progress of the work. We feel especially

grateful to the workers at the American Mennonite Mission at Dhamtari, C. P., India, for their untiring efforts in furnishing us with information needed, not only for this book, but for the Mennonite Board of Missions and Charities. We owe another debt of gratitude to the following authors whose works we consulted: Baedeker, Wenger, Lemley, Stover, Smith, Smith, Hurlbut, Chambers, Geikie, Jacobus, Josephus, Ishuree Dass and Compton.

If this work can go out into the world and move the Christians to greater loyalty to the cause of Christ, to a deeper appreciation of the beauties of God's creation, and prompt them to greater missionary activity, we will feel amply repaid for the outlay of time and money which made this volume a possibility.

The Authors.

INTRODUCTION

"Of making many books, there is no end."

To the truth of this statement, all literary men bear testimony.

Probably at no other time in the world's history has there been such an army of authors as at present.

Millions of books are on the market already, and many thousands more are being written annually.

The question naturally arises whether this is the best for all people in this great reading age. It is evident that every writer of a book has an aim in what he writes; it is also evident that many an author does not aim to glorify God in the product of his pen. Many souls have been led astray and have had their downfall through reading the wrong kind of literature.

That there should be good books written and placed in the hands of the rising generation, is therefore the more necessary, so that the inquirer may ever be led to the true development of mind and soul.

In this vast domain of literature into which man has been placed, there are many avenues open to authors. One of the fields which furnishes much material for his pen is that of travel.

Think of bidding farewell to family circle, the Church, and others of the homeland, with the hope that God will permit a safe return to meet them again.

What a feeling of wonder and awe as the monster vessel steams out into the mighty deep, whose mountain billows soon rock the passengers into the looked-for sea-sickness.

How the traveler wishes that he could talk with the various classes of people with whom he comes in contact, but the great variation of the languages and dialects require him to be content with the language of facial expression and motions.

Even the bill of fare and sleeping apartments occupy no little space in the well-kept diary and notes.

The tourist himself is amused at times at the modes of travel, which vary from the donkey's back to the fastest trains.

How magnificent the scene to climb the mountains until the clouds lie at your feet! The next place of interest may be beneath the earth's surface where not a ray of God's great light can penetrate to lighten the traveler's way. Life itself is sometimes endangered by the unaccustomed climate, and as a rule the strain on the physical powers is great.

Thus from one nation to another, entering colossal buildings, taking a glance at nature's wonders, here and there, the traveler proceeds. The strange people, their strange customs and costumes, and their imperfect and sometimes cruel governments leave impressions not soon to be forgotten. The great mass of humanity appears to the mind in number as the stars of heaven or the sands of the seashore. From a standpoint of Christianity, the wretchedness of sin, and the misery of poverty seen in many places seem at times heart-rending.

These and many other similar experiences come to every tourist or traveler, whatever may have been his aim in girdling the globe. We believe that the authors of this volume have, however, had a higher mission than the foregoing alone.

The Mennonite General Conference, assembled at West Liberty, Ohio, in the fall of 1909, unanimously endorsed the action of the Mennonite Board of Missions and Charities selecting them to visit the American Mennonite Mission in India, and missions under control of other denominations.

That they have endeavored to carry out the wishes of the religious body under whose authority they went, is proved by the

many missions visited, the careful investigation and the observance of the work attempted and accomplished.

The work has been studied from the industrial, the educational and the religious standpoint. By coming in contact with those who have been on the field for a number of years, they have been able to gather much information, which will undoubtedly be helpful to the cause of missions. They have seen the field as it is, and the knowledge gained by seeing conditions as they really are, ought to mean much to the work as directed by the Church.

To the one interested in mission work their description of the various fields is certainly very interesting. To the one not previously awakened to this important phase of God's work, may it open his vision of opportunity, as it lies at our doors. The time devoted to visiting places of Biblical interest in the Holy Land was profitably spent, and thus much additional information given.

Having carefully read the manuscripts prepared by the authors, we cheerfully commend this volume of valuable information to the reading public, trusting that every one who has the privilege of perusing its pages will find it helpful to his intellectual and spiritual development and an encouragement to press on in the great work of teaching the "all things" of the Gospel to "every creature."

To this end may this volume go forth as a messenger of God.

S. G. Shetler.

CHAPTER I

THE STIMULUS AND START

A plea from the missionaries—How that plea was received—Finding the men to go—Two consent—Leaving home—The steamer Caledonia—Seeing an iceberg—Religious services during the voyage—Glasgow—Journey to Edinburgh—The castle

Late in the year 1888 three missionaries were appointed by the Church, and shortly afterward sent out under the auspices of the *Memorials Evangelizing and Benevolent Board* to open up mission work in India. Work was begun Nov. 22, 1890, at Dhamra in the Central Provinces. Other missionaries were sent out as the years rolled by, until the band of workers was increased to sixteen in number.

The work proved successful from the beginning. Converts were added to the Church in rapid succession until in a comparatively short time the Church membership numbered between four and five hundred. Various lines of work, such as Letter, Orphanage, Hospital, Industrial, Medical and Evangelistic, were established and carried on by the workers on the field. Was it really necessary to carry on so many distinct kinds of work? Were the best results obtained by the missionaries in carrying on the work? Were the native Christians being established in the doctrine of the Church? Does the work accomplished really justify the expense of carrying it out? Can the home Church ensure what is being done along these various lines in India?

These and similar questions caused the missionaries to ask

that one or more representatives be sent to India to look into the work. They felt that the confidence of the Church was growing but that it should grow faster. They felt too that such a visit would tend to increase the interest of the Church in India. Both were needed. The stronger the bond between the members in both countries the more effective would be the work both at home and in the mission field.

When the proposition was first made to the Board it received but little attention. It was not considered practicable. The missionaries were not so easily put off. They said, "Suppose that a congregation sprang up in America and you were sending your money to support it, would you continue to do so for six or eight years without sending a representative to see that the work was carried on properly?" The Board began to consider it more favorably, and finally expressed itself in favor of sending its secretary. Some argued that to send some one would suggest a lack of confidence in the missionaries. The missionaries argued that not to send any one suggested indifference to the work and the way it was being done.

Again the proposition came before the Board to send the secretary and pay his expenses. He agreed to go and pay half his expenses if someone else could be found who would do likewise, thus making the same expense for the Board but give the advantage of having the judgment of two instead of one.

Next was to find some one who was willing to go and accept such a proposition. The matter was discussed in person and by correspondence. Several meetings of the Mission Committee were held in which the matter was discussed. Some thought that the secretary of the Mennonite Board of Education should be the other party. This was finally agreed upon.

Passage on the *S. S. Caledonia* was engaged for two. The date to sail was set for June 4, 1910. The time was rapidly approaching. Just twenty days before the time to sail it was found that Sister Hartzler must undergo a severe surgical operation.

All concerned in the proposed trip desired that the Lord's will should be done and many prayers had ascended asking that He should manifest His will regarding the matter. Was this an evidence that we should not go, or having given us an honest conviction that we should go, was this to test our sincerity?

Prayers became more intense. More people became interested enough to join in these prayers. The conviction did not change. The doctors and Sister Hartzler said, "Go." Farewell meetings were held with the Freeport (Ill.) and Goshen (Ind.) congregations. This was the time to say "Goodbye" to the home churches. We had never been conscious before of the extent to which the Church had entwined herself into our very lives.

Would we ever see these people again? Would God spare us as we were crossing the mighty deep and going through countries where the most contagious and most fatal diseases were never quite extinct? If He did, would these people still be here? Questions of this kind came pouring into our minds, but we were going on a God-given mission and if He brought us back He would keep these safely or He would give the grace needed to get along without them.

June 2nd came. We must start that night if we would reach New York in time to attend to the necessary preliminaries before our steamer was to leave. Commending our loved ones to God's grace we said "Farewell," and 1:30 P. M., Saturday, June 4, 1910, found us in our stateroom of the *S. S. Caledonia*, and after we had our baggage arranged, we went on deck. Promptly at 3:00 P. M. the whistle blew and the bell rang, giving notice to all who were not passengers to leave the boat. The gangplank was pulled in and she began to move.

There were nine hundred forty-one passengers on board and more than that number of people on the wharf. Fathers, mothers, brothers, sisters, sons, daughters, relatives and friends on the vessel and on the wharf were waving their handkerchiefs. Some were laughing, some crying, some shouting "Goodbye;" while

others were looking stolidly upon the scene, thinking only of loved ones who were not there and with whom they were parting for a long time. We were among the latter. The Statue of Liberty and other familiar objects began to grow small. Had there ever been a time when our homeland seemed so dear as now? We were sailing in a foreign ship, under a foreign flag, to a foreign land. The American emblem was also getting smaller and smaller as the distance increased. We went to our cabin, not caring to see it fade out of sight. In spite of our resolutions to avoid seasickness if possible we did not expect to escape entirely, and we did not want to be sick at heart at the same time.

Fortunately there was no storm during the seven and a half days required for the voyage, but a fairly brisk wind caused waves two or three feet high. Even this was too much for some of the passengers, and the next morning there were quite a few stomachs that rebelled at the idea of eating anything. Some thought that eating a little might relieve the nauseous feeling, but soon found that they were decidedly mistaken. One lady after eating a little hurriedly left the table, but found that she had started too late. She was obliged to stop on the landing of the stairs leading to the cabins. That was humiliating to an aristocratic woman. There lay her breakfast on the carpet—a carpet as beautiful as you would find in a city parlor. She did not appear at the table again for several days, at least not until she was quite sure that she need not leave the table on account of seasickness. The matrons for the third class passengers were kept very busy at times leading the sick to the edge of the ship to “feed the fish.” Somewhat to our surprise, neither the rolling of the waves nor the sickness of the passengers had any effect on either of us, at least so far as our appetites were concerned.

The meals were very good. Occasionally our knowledge of zoology was put to a test. One day we ordered chicken. After having eaten the meat off the bone we found that the bones were different from those of any fowl that we had ever dissected, but

the meat had tasted good and we chose not to question the waiter. We noticed too that plum pudding on Monday and sago pudding on Tuesday had every indication of being cut off the same cake.

On Tuesday afternoon as the sun was sinking in the west we passed an iceberg. As the sun shone out from behind the clouds this solid body of ice sparkled like a large diamond. All who were able were on deck to see the beautiful sight. It was amusing to hear the various estimates of its size and its distance from the ship. Some said that it was all of ten feet high and twenty feet long, and that it was about one-fourth mile away. Others guessed that it was two miles away and that the size was correspondingly larger. One old Scotchman asserted that it was fully as large as the steamer.

The chief engineer sent one of his men with us to show us through the engine rooms to see the machinery. He gave us the following information: The *S. S. Caledonia* is an English vessel of the Anchor Line, and is owned by Henderson Brothers; she is five hundred feet long, sixty-two feet wide and has a gross tonnage of nine thousand four hundred tons. There are two main engines, one donkey engine for the pumps, (total, nine thousand horse power), two dynamos and one refrigerator machine. There were on board three hundred three first cabin, two hundred thirty-nine second cabin, three hundred ninety-nine steerage passengers and two hundred fifty in the crew, making in all eleven hundred ninety-one persons. The average speed of the vessel is about eighteen miles an hour and it requires about eighteen hundred tons of coal for a single trip from New York to Glasgow.

Our first Sunday on board was an ideal day. The sun shone brightly and the waves were still. Two religious services were held; Dr. A. J. Brown, secretary of the Presbyterian Board of Missions, preached in the morning and Bishop Hamilton in the evening. Some attended services, some sat in groups smoking and telling stories, some played cards and others danced to pass away the time. They were as diversified in their religious life as

they were in their nationality. Some read the Bible while others spurned its teachings, some discussed subjects of religion while others never spoke the name of God except in an oath. The very atmosphere in which these people live shows that "there is a great gulf fixed" between them, and that those who are on the one side of that gulf have no desire to pass to the other side, and those who are on the opposite side cannot pass over in their present state. There is no need of Scripture to prove that. It would seem that none could be so blind as not to see it. These religious services were helpful but we could not but think that we were missing much as we thought of our home congregations meeting for worship, and we not with them.

There were several other meetings held the following week which served as a kind of preparation for the World's Missionary Conference to be held at Edinburgh, June 14 to 24. As many of the passengers were on their way to that conference these meetings were very helpful, and the social room for the first class passengers where the meetings were held was usually crowded. More regarding these meetings will be given in the next chapter. A service had been planned for the next Sunday morning, but as we were sailing near the coast of Ireland and as the scenery was very beautiful and the vessel would arrive at Greenock during the service it was postponed. People were too glad to get to land again to enjoy even the preaching just at that time. The vessel was anchored in the middle of the channel and the passengers were taken to the docks in smaller vessels and to Glasgow on the train. We arrived at the latter place at 11 o'clock A. M., Sunday, June 12.

We stopped at the Waverly Temperance Hotel, glad for a place that was more private, more quiet and somewhat more like home than we could have on the steamer. After dinner we went to the hill overlooking the whole city. Here many of Scotland's honored dead are buried. Generals, statesmen, diplomats, preachers and money kings—regardless of piety or power—they must

come to this. After looking at the beautiful tombstones and reading the epitaphs that man was pleased to place there we sat down and looked over the city. The sight was grand. Being higher than the highest building in the city one is able to get a fine bird's-eye view of it. We were not in any hurry to get away from this place. Descending as the sun was going down in the west, we found that the people were gathering into the large Protestant Cathedral for the evening service. We went in also. While the



Protestant Cathedral, Glasgow, Scotland, where we attended religious services, Sunday, June 12, 1910

outside suggests great age the whole is most beautifully designed. There is very little wood in the building. The pillars and arches are stone. They support the massive roof, and while they hide the speaker from many of the hearers, they seem to say, "We are here for all time." The sermon was preached by Dr. James Primrose. Text, Josh. 24:15. The thoughts presented were very good. The music was very artistic but we were reminded of the

minister who prayed, "Lord bless the choir, they know what they sang, we do not." As we left the cathedral and entered the open square a short distance away, we saw four meetings being held very close to each other which were very opposite in their nature. Socialism, anti-socialism, Christianity and infidelity were all paraded, each trying to draw the crowd. Surely freedom of speech is not denied in Scotland.

On Monday morning we took the train for Edinburgh. There were ten small coaches which were divided into compartments, with about room enough for eight persons in each. The country is very picturesque. The rugged hills, the rolling valleys, the rippling streams all so artistically arranged by the Divine hand show His majesty and declare His glory.

One frequently hears that there are so few railroad accidents in Great Britain. There is cause for that. While there is great precaution in other respects, one great danger is removed by having the public roads cross the railroad by means of a bridge or a tunnel. At depots where it becomes necessary to cross tracks on the way from the waiting room to the train, there are stairs leading to a bridge overhead, and the traveling public is liable to a fine for crossing the tracks otherwise.

As we arrived in the city a few days early, after being comfortably located in the Windsor Private Hotel which was to be our home for the next ten days or more, we devoted the time to sight-seeing. This is a city of parks. They are kept with great care, and would be a credit to any city, the arrangement being very artistic. Doubtless the people are like the American woman. They knew that company was coming and began to clean house. Whether the city would have been as tidy, had we come a month sooner is not for us to say, but its appearance on our arrival was that of neatness and sanitation.

The great Castle Rock is the most conspicuous object in the city. With nothing except the beautiful Princess Street Gardens between it and the main thoroughfare of the city, and with busi-

ness blocks and residences on all sides, its head towers more than two hundred feet above the street and three hundred feet above the railroad which comes into the city at its base. This fortification was built some time in the latter part of the tenth century and became the greatest place of defense in all the country. Later it was found necessary to remove some of the royal treasure to



Windsor Hotel, where we stopped while in Edinburgh

this place of safety. In 1437 it became evident that a stronger fortress was necessary for the royal family and Parliament than was found in the capital cities and this place became the recognized capital of the kingdom. With the sides so steep that it would be impossible for an army to scale them and with but one place of entrance and that strongly fortified it became the greatest stronghold in Europe.

A little chapel built more than eight centuries ago is still standing. Here worshiped Mary, Queen of Scots, and several of



An ancient mill in Edinburgh, Scotland

the other crowned heads of that country. Near this building are their dwelling places, their prisons and their barracks. The treachery of the people, the secret plots laid by relatives as well as others, made life a burden for those in authority. Here was display and grandeur on the outside but down deep in the heart there was a great burden filling the hearts of the rulers with intense sorrow. Deposition and even death would often have been welcome if pride had not rebelled at the humiliation.

We were here primarily on account of the coming conference and must forego the pleasure of more sight-seeing until after that event is past.

CHAPTER II

THE WORLD'S MISSIONARY CONFERENCE

Cause for early sailing—Meetings held on board the vessel preparatory to the Conference—Cause for anxiety—A previous Conference—The eight Commissions—Report of Commission I. of Commission II. of Commission V. of Commission VI—Report of the remaining four Commissions—The meeting-places—Two remarkable speeches

When it became known that there was to be a World's Missionary Conference and that it was to assemble at Edinburgh, Scotland, just about the time we had intended to sail from New York, some of the members of the Mission Board and others thought that we should try to sail a little earlier and attend the conference on our way to Germany, Switzerland, Palestine and India, for since the purpose of our trip was principally to study missions this would be a most excellent opportunity to acquire mission information. On board the *S. S. Caledonia* there were many delegates, representatives, and visitors on their way to the Conference. Several meetings were held on board the vessel in which various phases of the coming Conference were discussed. We were much favored by having with us Robert E. Speer and several other members of the executive committee of the Conference who added inspiration to the meetings.

Many were the sincere prayers offered in behalf of the Conference. Should denominational differences, or different Boards doing work at the same place, mar the harmony of the work?

Could we all see that the work was greater than the denominational name? Could there be unity of effort in division of territory and care in opening new fields of work in places where there is no work being done, instead of going to places where work was already being done, but in some respects different from our way of doing it? Could we show due respect to all the peculiarities of other denominations, and give them encouragement in spreading the Gospel instead of making light of these differences? These were questions that were weighing heavily upon the minds of those who were most interested in the welfare of the Conference.

Then too it was not clear in the minds of all just what was meant by a World's Missionary Conference. Already in these meetings some erroneous ideas were manifest. Some of the missionaries who were home on furlough thought that it should be a conference of missionaries from all parts of the world. One asked: Will every Protestant mission in the world be represented by some worker from the field?

No.

Then can it truly be termed a missionary conference?

It is a missionary conference because of the subjects discussed rather than from the standpoint of who composes the audience.

Such thoughts as these could not do otherwise than destroy the effect of the Conference. An "us four and no more" spirit will hurt any meeting in its influence for good. Even the casual observer should have been able to see from the reports of the Eight Commissions ranging from one hundred seventy-six to five hundred octavo pages each, that the aim was to show actual conditions on the field and thereby inspire unity of effort in evangelizing the world.

Ten years earlier a meeting was held in New York, which had the same object in view, but which was only the nucleus of such a conference. At that time an executive committee was appointed which was to make the needed preparations for a meeting

ten years later. This committee appointed eight commissions and they were to get all the information possible from the various sources and formulate them into as many reports. With the aid of a number of sub-committees thousands of letters were written to all parts of the world to missionaries, native Christian workers and mission boards, asking such questions as would bring out the information desired for that particular commission. The amount of work required to select, harmonize and formulate this information into one harmonious whole and at the same time be thoroughly in harmony with the reports of the other seven commissions is more easily imagined than described, especially when it is remembered that some took two or three pages to answer one of the many questions asked. Proof sheets of these reports were printed and sent to each delegate for study. A service was held at the St. Giles Cathedral giving a special welcome to the delegates. Dr. William Wallace preached the sermon and presented most excellent thought. It showed what in his mind the Conference could reasonably be expected to accomplish.

To Commission I was assigned the subject, "Carrying the Gospel to all the Non-Christian World." John R. Mott, chairman, with eighteen others consisting of preachers, college professors, secretaries of mission boards, secretaries of Bible societies and editors constituted the commission. Their report should be read by every one, especially by those interested in carrying the Gospel to all the world. It discusses the attitude of all non-Christian lands toward the Gospel, showing that at no time in the world's history were the people so ready to listen to the presentation of the Truth as now. That in view of the growing spirit of nationalism, the influence of western civilization and modern secular education and the transition period which is passing over all non-Christian lands, this is the all-important time for action. More can be done in one year now than can be done in five and possibly ten when once that transition period is past. And last but not least, that to insure the life and efficiency of the home

church she must be active in mission work. The report then takes up each mission field separately and discusses it at some length.

It is a fact worthy of notice that to the question of what constitutes the most crucial problem in connection with the great task of carrying the Gospel to all mankind, there was no other one answer given by so many correspondents as, "The state of the home Church." In discussing this report it was shown that the home church reflected itself in the mission field. Here the "new theology" (so-called) received some of the severest criticisms. It was shown that while the leaders in these doctrines seldom go to the foreign field as missionaries, they implant their thoughts into many who do become missionaries and so do much damage in the foreign field. The growing spirit of commercialism and materialism in the home church keeps her from being awakened to her whole duty, and this unscriptural condition is in turn implanted into the church in the mission field. Since the home church determines the quality of faith, the ideals, and to a large degree the polity of the church in the mission field. "What manner of persons ought we to be?"

In the discussion of the report many striking thoughts were given, of which the following are a few:

Is Materialism, Agnosticism, or Christianity to sway the Japanese and through them the Eastern nations?

Thirty-nine years ago it was death for a Japanese to be a Christian; now the Emperor is giving large sums of money each year to distinctly Christian institutions.

Christ lived for man; for He lived in the Father, and only he who lives for others can live in Him.

The ethical idea of a true religion is peace of God toward men and love of man toward God and man.

Christianity as an ethical element may be compared with other religions, but from its redemption side it stands alone.

Our part is not to invent, but to impart; not to question, but to obey.

It is not the purpose to discuss each report separately as that would require too much space; but a few of them in which the Church is most vitally interested, or at least should be, will be thus taken up. Some of the information in the second report is essential to a thorough appreciation of the mission problem. Subject: "The Church in the Mission Field." This Commission, headed by J. Campbell Gibson, with nineteen others, got their information in the same way as Commission I. One of the problems which came under this head is: "Due development of the individual Christian and the individual congregation." While this is a problem, it seems to be receiving due attention by the missionaries. Some of them almost lose sight of other important problems by being so completely absorbed in this one. As these develop and the body of believers becomes larger they come in touch with each other, and the Church in the mission field finds that they are not a unit. This brings the Church face to face with the question of church polity at home. When a "thus saith the Lord" is involved there can be no question. We must obey God at the sacrifice of everything else. But many questions arise where that is not so prescribed or implied. In such cases will the home Church say to the Church in the mission field, "You arrange that as you think best?"

As it is desired that this new Church be one of strength and that the convert "goes on to perfection," it becomes a grave question as to who should be received and who should be rejected. There is danger of being "swamped in a flood of baptized heathenism."

Then there are many other questions such as the marriage of Christians who before becoming Christians were of widely different castes, the ordaining of one who was formerly of low caste to have charge of a body of Christians who had been of a higher caste, and the changing of the names of converts from the old caste name to a Bible name. These lists might be multiplied. Is the home Church ready to say to those whom they send out to

work in the foreign field, "These are questions that must be worked out on the field where the circumstances arise; you with your devout native Christians work it out according to the circumstances in a way which will best promote the cause"?

The means of spiritual development used in the foreign field are much the same as those used in the home Church. The question is frequently asked whether with all this effort the Christian in the mission field shows the fruits of true conversion. Lying and avarice are two among the prominent vices of the natives and are so deeply implanted that they are practiced even by many professing Christians, but the report shows that there is great improvement in this line. There are instances reported in which the testimony of Christian witnesses has been accepted in court by the Moslem judges with the statement that the "word of a Christian was acceptable on its face." Probably in no other way has Christianity made such marked and immediate changes as in the family life. The Christian home is a constant testimony for Christ. Possibly the next strongest testimony is the way in which the native Christian endures persecution. In China, India, and in fact in nearly every non-Christian land there are noble examples of fidelity under the most trying circumstances—even of giving their lives as a testimony for Christ.

One great lack is Christian literature. Notwithstanding the fact that a very large per cent. of the people are illiterate, there is a growing demand in most mission fields for more books. Many of the books which they have are translations and as such do not have the effect that books originally written in their own language would have. The following quotation from Bishop Thoburn is copied from the report: "I have never been able to account for the want of interest among missionaries in India in the great work of publishing missionary literature as an aid to their work. The press is not used as it might be. In our own mission we have made this a prominent branch of our work from the first but we have never been aided to any practical extent by

grants from the Missionary Society, and this important branch has been sorely crippled for want of funds almost from the first. After an experience of fifty years among the teeming millions of these vast regions, I have no hesitancy in saying that I regard this agency as second only to preaching and teaching among all the forms of labor employed in the missionary world."

The following are a few of the many good thoughts presented at the Conference:

As the Church in the mission field grows, the home Church needs to send more missionaries, and those with more specific qualifications.

The training of workers (native) is one of the greatest subjects to be grappled with by all missionary bodies.

More workers and money are needed. We ought to give four times as much as we do now and also multiply our prayers.

Demand is made everywhere for the best education permeated by the Christian spirit.

The native Church is the greatest factor in evangelizing its own country; hence it should receive much encouragement.

China is a land filled with broken hearts. The most effective text there is not John 3:16, but Matt. 11:28.

Quality is more important than quantity. Like home Church, like missionary; like missionary, like convert; like convert, like native worker; like native worker, like native Church.

Our responsibility is measured by our ability.

They (the people of India) may never equal us commercially, but we will not equal them spiritually when they find Christ.

The mission field furnishes the largest opportunity to invest a life.

God forgive us the sin of indifference for the lost.

To the Fifth Commission was assigned the subject, "Preparation of Missionaries." As this is a subject that vitally concerns the Church at home it will also be discussed here at some length. If the Church were united in its views on this subject this dis-

cussion would not be necessary, but it is far from it. There are those who believe that none but college graduates should be sent as missionaries. Others think a common school education quite enough and say, "The best preparation for mission work is to do mission work." It is our aim to give an unbiased discussion of the report of this Commission without committing ourselves to any view here.

Including President W. Douglas MacKenzie, Chairman, the Commission was composed of twenty-four men and women from the United States, Canada, England, Scotland, Germany and Sweden. The report shows that the changes in the mission field are both rapid and many. Every field which promises good financial returns, whether they be from mining, farming or grazing, is rapidly being taken by the white man. As a result western civilization and methods are bound to grow and far too often without the moral restraint that the white man would exercise in his home country; and with the easier methods of ocean travel must necessarily come the mighty agencies of commerce and industry, the railroad and the telegraph. "These necessarily change the customs of the people." The magic spread of western education without corresponding religious teaching is also causing wonderful changes. The old religions cannot live under such influences and the teaching is against rather than for Christianity. This is stimulating a spirit of irreligion which is worse from the missionary's standpoint than a wrong religion. The people are losing confidence in their prayers, their pilgrimages and their priests.

The greed for wealth or the disposition to gratify some other form of lust in those who are pushing into these non-Christian lands for pecuniary benefit is often very demoralizing. The great majority of natives make no distinction between these and the missionary, at least at first; and the missionary finds himself classed with the godless morally as well as otherwise.

These facts show that the successful missionary must know more than simply how to preach. He should have a good knowl-

edge of pedagogy. He will use it daily. He should have a complete course in philosophy. He should be well versed in mental science. If he does not know philosophy as held by his own nation how will he offset the subtle thinking of these orientals who delight in philosophy. If he does not understand the methods of teaching how will he present the truth so that it will touch the heart of the heathen? If he does not know how the mind works how will he direct the mind of the heathen so that they may find Christ?

A strong plea is also made in the report (because of these growing difficulties confronting the missionary) that the Boards sending out workers should be careful to send only those who have good intellectual as well as spiritual training. It also urges that many disappointments of mission Boards and churches might be very much lessened by the following:

1. "More careful statements on the part of official deputations in their appeals for offers of service."
2. "A clearer apprehension on the part of both clergy and people of the requirements of the modern situation on the mission field."
3. "More frank and confidential contact between local workers and the candidates, committees and central officials."

The missionary who is to commend the Gospel to those who as yet are strangers to its powers must embody it first in a character fully conformed to the likeness of Jesus Christ.

We do not need so many more men, but so much more man.

If Christian education is to have its true place in missionary work it must be the most efficient and complete in the land.

If China were given the proper leadership, she would become the greatest Christian nation of the world. Her supreme need is well educated Christian leaders.

Demand is made everywhere for the best education, filled by Christian spirit.

There is more than one soul (heathen) for each minute of time since the birth of Christ.

Education is a large factor in a worker's success, especially in India.

Missionaries should be well educated regarding the traditions, customs, etc., of the natives.

It is a campaign of education as well as a system. People must be made to know.

The ordinary missionary needs a good education but nothing can substitute for the Spirit or its fruit, or for Jesus Christ in the soul.

We need education in the art of teaching, no difference how lowly those are whom we are to teach; hence the absolute need of **professional training**.

A lack of knowledge of the history of missions has done untold injury to the field.

The most devoted workers could have done much more if trained.

Volunteers should have language work (in some other language) in school before they prepare for missions.

The missionary must have a thorough training in the elements of faith. A thorough knowledge of his church doctrines is also necessary.

Habits of real work are very necessary. Many women do not have them. They need better preparation at home.

A would-be missionary must learn to work under as well as with others.

Parents should be careful to train their daughters to take some real place in life.

The Sixth Commission reported on "The Home Base of Missions." James L. Barton, chairman, with twenty-one others constituted the commission. The amount of correspondence is best told in the report. "The Commission has received valuable and important papers from nearly all the Missionary Societies in Eu-

rope and America, and from many hundreds of individual ministers, laymen, and women workers. The list of correspondents is so extensive that it is impossible to print it in full."

There can be no great benefit to the home Church in the work of missions until she is awakened to the conditions in the mission field, sensitive to Christ's commands to the Church in behalf of the lost, and a very prayerful searching as to the possibilities. Prayer is at the foundation of all this. One said, "We know not when the missionary stands before his greatest opportunities. We know not when the fierce temptations may sweep upon him like a flood. No one needs the prayers of God's people so much as he."

The real source from which that prayer should come is his home Church. One of the correspondents has said, "It is much more difficult to pray for missions than to give to them. We can only really pray for missions if we habitually lead a life of prayer, and a life of prayer can only be led if we have entered into a life of communion with God."

United prayer is also very effective. "It is an advantage when on special occasions Christian people can join unitedly in intercession for the missionary work of the Church." The supremely important thing in the evangelization of the world is not so much "men and money" as spiritual power in the Church. **Prayer is at the bottom of all this.**

Of equal importance, and in fact that which must accompany prayer in order to make it earnest, spontaneous, and prevailing so that it may be effective, is missionary knowledge. In this the pastor should be leader. He should read regularly some good periodicals, books and tracts setting forth the condition of the field, the progress of the work, and the experience of missionaries. This will enable him to draw many of his illustrations from the mission field and even those who are prejudiced against missions will find themselves more and more interested. This has proved more effective than to preach regular missionary ser-

mons, for there are those who will avoid attending mission meetings because they always associate such sermons with money begging.

Another very effective way of awakening missionary interest is the work among the children. The Church of the future is with them and we hope and pray for greater work in the future than there is being done now. Missionary boys and girls become missionary men and women. Besides this a missionary interest among the children is almost sure to awaken a missionary interest in the parents.

The work among children is not without its dangers. The report sets out two: (1) "It is as easy in our well meaning efforts to make children dislike the whole thing as to like it." Very few things tend so much to paralyze the faith of the child as to teach so that it would get a hatred for missions. (2) "In other lines of education the individual is studied and the subject presented in such a way as to appeal to its interest." Why should missions or even Christianity be presented with less care and less psychological methods?

Compare the careful preparation of the one teaching secular subjects with that of those who teach these deeper things which are a hundred-fold more important. Why this difference? Surely the more important the subject the better ought to be the preparation of the one presenting it.

The importance of mission study classes is discussed at some length. It tends more to the intensive than to the extensive. This is very important and tends to cultivate what the missionary should have thoroughly implanted before he gets into the field. The great amount of work to be done in the mission field tends to the opposite and needs to be counteracted. These classes reach the many through the few. A class need not be large to stimulate the majority of the congregation. Care should be exercised in these classes that they do not become too exclusively intellectual. The work should lead to self-examination and con-

secration as well as to knowledge. The teacher or leader of such a class should be intensely spiritual so that he may lead others to give themselves more fully to the Lord and so in one way or another do more for missions.

Visits to the mission field will do much to lead the Church in the right direction. There are always wrong ideas afloat. It aids the home Boards in better understanding the correspondence they get from the field. The frequency of such visits is somewhat of a question. Some missionaries maintain that they should be made every five years. Usually officers of the Board should be sent as they are more likely to meet with the questions arising on the field and be required to settle them.

The report urges that pastors visit the mission field oftener; that a visit if only for two weeks "is one of the greatest tonics that a mission can receive." Such visitors should come as visitors and not as critics. Their suggestions are very helpful to the mission and the knowledge they receive will be very helpful to the parish. The stimulus to the Church and the neighborhood continues for years.

No mathematical calculation can ever estimate the exact value of missions. That is one of the things that eternity alone can reveal. There is a value, however, that is very manifest even now. The new life which comes into a church in losing itself in the great question of making a living, saving Christ known to ignorant, sinful, but thinking, aspiring, dying men and women is readily seen. Seeking to help them helps the Church and she is inspired to new zeal and unity that no other power on earth can bring. "Whosoever will lose his life for my sake and the Gospel's shall find it," is as true for the whole Church as it is for the individual.

For want of space the points brought out in the discussions are omitted.

Suffice it to say that the other four Reports were equally interesting, but as the subjects, Education in Relation to the Chris-

tianization of National Life, The Missionary Message in Relation to Non-Christian Religions, Missions and Governments, Cooperation and the Promotion of Unity, may not so directly concern the people in the homeland they will not be discussed here. A few things that were said may be of interest and will give some idea of the trend of the discussions.

In eleven communions in America there were expended annually eleven dollars per member for church expenses and home missions and sixty-two and one-half cents for foreign missions.

The heathen will be more easily reached when the Church is converted.

The children are doing more than their proportionate share in foreign missions.

The ministry needs to be better informed on the subject of foreign missions.

It is not enough to say, "Give as much as you can." **Make out a budget and work to that amount.**

Every third man in Africa and every sixth man in Asia is a Mohammedan. Some advantages of this class of people are: they believe in one God who forgives sins, have no caste, allow no color line religion, recognize no rich and no poor in worship.

We need to encourage native authors who will not only translate, **but also write in their own language.**

The question is not, "Am I my brother's keeper?" but "Am I my brother's brother?"

Mission work is being done in a more intelligent way and is the means of breaking down prejudice and of stimulating prayer.

Men did little because little was expected. Show them that you expect much of them and they will do much more.

Commerce as we see it now has its roots in the Christian religion. Sixty-one per cent. of the world's trade is now in the hands of five Christian nations.

It is a question whether commerce and ethics could co-exist with any other than the Christian religion.

Every merchant should be a missionary. Trade should mean more than simply what we can get out of it.

Often the weakest are the most fruitful because they are the most trustful.

Those most interested in missions are those most interested in all other good things.

The greatest work of living men is to make Christ known to dying men.

Show forth the world with its needs and opportunity, and Christ with His supply.

The missionary effort is thickly strewn with difficulties. Do not try to hide them. We want hard tasks. Jesus Christ never hid His scars to win a disciple.

The Bible is the written record of revelation, the family the living one.

Every relation that the United States has established in the far east that has not been Christian has been harmful.

Objectors to mission work say that we destroy an established religion. The old religions are crumbling. The only question is, "Shall Christianity or agnosticism take their places?"

We realize a new sense of proportion. Suffering and sin are great in the homeland. Oh, how much greater in heathendom!

The Church will not become a foreign missionary church until she becomes a praying church.

We dare not withhold our young people. Send the indispensable ones.

Our responsibilities are not measured by the abilities which we now have, but by that ability which we may have by putting our trust in Christ.

Knowing that in Him is all power and that that power is ours if we use it, we may walk in all the power that we have and beyond it.

The Conference was held in the two largest halls in Edinburgh, the delegates meeting in the Assembly Hall of the United Free Church and the representatives meeting in Synod Hall. Three sessions were held each day, from 9:15 A. M. to 12:30 P. M.; from 2:00 to 4:30 P. M., and from 6:30 to 9:00 P. M. The speeches were short and to the point and the interest was good throughout. There were missionaries present from every heathen country in the world. Mission Boards were also well represented. The twelve hundred delegates and about the same number of representatives and as many visitors as they would admit usually filled the halls to their utmost. John R. Mott presided over the meetings in Assembly Hall while the meetings in Synod Hall were presided over by the chairmen of the different Commissions whose reports were under discussion.

One of the most remarkable meetings of the Conference was held in Synod Hall on Wednesday evening, June 22. Dr. Alexander MacKenzie, the chairman, called on Dr. Adams of New York who, in a stirring speech, moved the people in a way that seemed to prepare them for the very telling address of Robert E. Speer. The latter carried the audience with him. Usually after the speaker had finished there was some applause. At this time every one seemed to be so deeply impressed with the solemnity of the hour that when the speaker had finished there was a deathlike stillness. The speaker led in prayer. Still all was quiet. The benediction was pronounced. The Spirit of God was working and no one felt disposed to break the spell. After some minutes the audience went slowly out. God was in this place.

The closing remarks of the Conference made by the chairman Mott in Assembly Hall are worthy of some attention here. He said in part: "What will be the issue of these memorable days? Were the streams of influence put in motion by God in this gathering to come to a stop tonight it would yet hold a place truly notable in His sight. Has it not widened us all? Has it not humbled us increasingly as we discovered that the greatest hin-

drance to the expansion of Christianity lay in ourselves? God has been silently and peacefully doing His work. Our best days are ahead because of our larger experience. We have looked beyond this hall into a situation in the Christian world absolutely unique in the history of the Christian religion. The visions that fairly overpowered us of the adequacy of our Lord and Savior—these and other things that pressed upon the whole emotional and mental nature of the delegates—constitute our undoing and our peril if we issue not in the performance. We go out of this hall to revise our plans, not in the light of our resources but of His resources and wishes. The church has not yet set itself to bring the living Christ to all living men.

CHAPTER III

THROUGH EUROPE

William Jennings Bryan—The Mission to Lepers in India—Leaving Edinburgh—A retrospect—The journey to London—A Sunday in the metropolis—Botanical and Zoological Gardens—Hampton Court—The slum district of London—The underground railway—Leaving Great Britain—Holland—German scenery—Heidelberg—Bishop Hege—Lautenbacherhof—Bishop Van der Smissen—The Singerfest—Weibertreu—Bishop Horsch—Some of the customs—An hour at Worms—A visit at Weirhoff—The Amish brethren—Lucerne and Langnau—Going up Mt. Pilatus—Fluellen to Rome

There was a well attended overflow meeting in connection with nearly every session of the Conference. Among the noted speakers from America was William Jennings Bryan. This speaker drew not only those who could not get into the meeting proper, but even many of the delegates and representatives. He spoke in both halls also and impressed the people with the fact that he had visited many missions in his travels and was very favorably impressed.

Conference closed on Thursday evening. Friday was devoted to sight-seeing. One cannot walk the streets of an ordinary Scotch city without being amused at the printed signs. Above a barber shop may be seen, "Hair Dressing Saloon;" or above a butcher shop, "Meat Dealer and Poultryer," etc. Writing ma-

terials and daily papers are not on sale at bookstores. We went into stores and asked for things that made the clerks smile, either because they did not know what the thing was that we asked for or we had asked at places where according to their ideas such things are never kept. We wondered what would happen if some of these clerks would suddenly be placed into an American place of business.

The hack driver here is a sight; young and high headed with twisted and waxed mustache, high silk hat, black evening dress coat, white gloves, white trousers tightly fitted and patent leather boots with tan tops. In American cities he would be in danger of being taken for a millionaire who had just made his escape from an insane asylum.

One of the very enjoyable meetings which we attended during our stay in the city was one held at the rooms of Thomas and Wellesley Bailey, the president and secretary of the Mission to Lepers in India. A number of returned missionaries, secretaries of Mission Boards and others were invited. Their plan is to work in connection with missions already established, to collect funds for the erection of suitable buildings and to arrange with the government of India to aid in the support of these unfortunates. In this way they have established many leper asylums in the different parts of India in connection with and under the management of missions of the different denominations without any expense to the local mission. Very interesting reports came from the various fields represented.

In Princess Street Gardens there is a beautiful slope all covered with plants of many and rare varieties. Into this is dug a large hole into which the works of a large clock are placed. The face is arranged with flowers of different colors. The hands are made trough shaped and plants are placed in them and kept so trimmed that the metal part of the hands are completely hid, giving them the appearance of nothing but flowers. The clock keeps good time. Nature and art have both favored this city.

The green hills and dales, the high mountains, and the beautiful city all combine to make this a magnificent sight.

On Saturday morning we left Edinburgh for London. The trains correspond very well with the country, both being small. The cars are divided into compartments. There were four of us in one compartment, and with our baggage it was quite well filled. As the train was winding around the hills and passing through the many tunnels our minds reviewed the work of the last ten days. What a mixture! We heard some of the best thoughts on the mission question, we saw the greatest display in pride and



Princess Street Gardens, Edinburgh, Scotland

fashion. Some made desperate efforts to say something that was better than another one had said, others said what they were moved to say, whether it surpassed the thought of another or not. Some worked quietly on without regard for show, others tried to show off and did not know how. It was certainly necessary to "prove all things."

The expression, "The cattle upon a thousand hills are mine," would apply as well along this railroad as to the land in which

it was spoken. The thousand hills are surely there and in the highest sense there can be no doubt as to the ownership of the cattle. As far as we could see cattle and sheep were scattered over the hills and valleys. Much of the land can not be farmed—some because it is too rocky and some because it is too steep.

The public roads look like the streets of a city. In fact there are cities where the streets are not kept so nice and clean as the country roads are here; and as very few of them cross on the same level with the railroad there are very few accidents. Along the roads and over the hills are seen stone fences dividing the land into small fields. On nearing the cities there is greater effort to beautify, and instead of the rough stones being piled up in crooked rows making fields of all forms and sizes, many of the fences are made of cut stone much resembling the American red sandstone.

The many cities along the way account for the large amount of truck farming. Fields of potatoes, cabbage, and other truck carefully cultivated suggest that the population is very dense and that the people are industrious.

We arrived at the world's great metropolis soon after six o'clock P. M. An hour later found us comfortably located on the fifth floor of the Wild's Temperance Hotel. Hotel life never had any attractions for us and it was not becoming any more attractive. Our sympathies go with those who must follow that kind of life.

The next day was Sunday. How very satisfying it would have been to us to be at home with our congregations to mingle our voices with theirs in song and unite with them in prayer. We could not do that, so we resolved to do the next best. We walked about a mile to the "Christ Church" where we expected to hear F. B. Meyer preach, but he being out of the city, his place was supplied by a preacher from the United States. The sermon was good, but the other part of the service was very formal. In the afternoon we attended services at "St. Paul's Cathedral," which

is located near our hotel. This is an immense structure, built in the form of a cross, five hundred feet long and one hundred eighteen feet wide. The dome is two hundred twenty-five feet high and one hundred twelve feet in diameter. From the pavement to the top of the cross is three hundred sixty-four feet. The inside is even more imposing than the outside. The carvings, the decorations, and the statuary are grand beyond description. The many monuments of famous military and naval officers placed along the walls suggest that it should be termed a statuary hall rather than a place of worship. The speaker was the Archdeacon of London. The large white gowned choir and an immense pipe organ furnished magnificent music. The long responsive readings were entertaining, but the whole seemed to be lifeless and much more formal than the morning service which we had attended.

We had been twice disappointed. Where shall we go for the evening service? After some consultation it was decided to walk two miles to the Metropolitan Tabernacle, better known as Spurgeon's Church. The minister, Rev. Bretz, preached without fear or favor. His sermon was heart-searching. The hymns were of the "good old kind" and were sung by the congregation without instrument or choir. Every one seemed to feel that the songs were intended for them and they sang accordingly. What a contrast to the afternoon service. Simplicity in attire instead of display, spirit in song and prayer instead of dead formalism, preaching the Word instead of the ritual. The day was not all disappointment. We walked back to the hotel, feeling that we were well paid for the effort.

We spent the greater part of Monday in the Botanical and Zoological Gardens. They were both very fine. The former is supposed to have every desirable plant in it that can be maintained in that climate, while the great variety of animals gives one an opportunity to study zoology, such as is seldom found elsewhere.

Every one traveling in this country, especially every one interested in English history, should be sure to visit Hampton Court. On Tuesday morning we boarded the train at Waterloo station bound for this place, twenty-two miles distant. It is a beautiful place situated on the left bank of the Thames River. Great Britain has many places of historic interest, but not many that are more interesting to the ordinary person whose knowledge of the past of this great country is somewhat limited. If he knows anything on this subject he must know something about Cardinal Woolsey and Henry VIII, both of whom are closely connected with this place. Hampton Court Palace, built by



Hampton Court, England

Woolsey in 1515, is the largest and in many ways the finest of the several royal palaces in England. Later it was given to the king. After Woolsey's death the king built several additions to it. It is an imposing structure and all under one roof. We were in thirty-four rooms and it is claimed that there are one thousand rooms that are not open to the public.

A fire broke out in the building about ten years ago and it

is said that four rooms were then found which were entirely unknown to those who had the building in charge. Hundreds of feet of the walls are covered with tapestry of the finest kind of needlework. They are a marvel of workmanship and patience. Some of these are seven hundred years old. No effort is made to clean them except to beat them occasionally to relieve them of the dust that gathers on them despite the effort to prevent it.

There are few other palaces, such as Westminster Hall, Crosby Hall and Ethan Palace, that are more imposing and purer in taste, but the roof of this hall stands first in richness and workmanship.

In the rooms not open to the public are living some of the pensioners of the government, also many widows of those who have been in public service. Many of these are dependent upon the government for their support and live here in ease and comfort.

The wives of the king spent much of their time here. Here he married Catharine Parr, his sixth wife, after the checkered matrimonial experience of one natural death, two executions and two divorces with the other five.

Some of the rooms are well supplied with pictures from the hands of such artists as Vandyck, Holbein, Ven Leyden, Rembrandt and others. Nearly every passer-by is attracted by a painting on the wall representing Catharine Howard, his fifth wife, fleeing from the king's presence. The look on her face suggests the awful agony that fills her heart, even though she was the king's wife and lived in luxury. Surely wealth and fame are as vain as the wind when love is wanting, and when people are not true to each other, are productive of sorrow of the most galling kind.

After spending about three hours in looking through the palace and an hour more looking over the beautiful grounds surrounding it we started back to the city on a small steamer down the Thames River. Beautiful summer residences dotted both

banks. These were surrounded by clusters of trees, shrubs, flower beds, fountains, and arbors covered with rare and costly vines. The scenery was very fine. On our way from the station to the hotel we stopped a while on London Bridge to see the throngs of people passing to and fro, and notice the traffic that was being carried on here. Tower Bridge was possibly a half mile away. We counted one hundred thirty boats of various sizes from a small skiff to an ocean liner. Most of these were loaded with goods and were being carried to or from the numerous warehouses on the banks of the river or at the side of the canals made for that purpose.

After supper we went with a number of others to see the White Chapel or slum district of the city. The people were on the streets in such great numbers that the driver found difficulty in getting through. The poverty and degradation in a place like this is heart-rending. One can not help but think how very much these people are missing by not knowing the Christ who died for them. The thousands of children on the street hear the name of Christ only in profanity, and know nothing of Him as a loving Savior.

We spent another day in looking through London Tower, British Museum, and Westminster Abbey. What a variety! At the first place named there are to be found all the various kinds of instruments of war used since the kingdom was established; also the prison cells where were imprisoned nearly all classes from the ordinary peasant to the prince and the king. At the last place are to be found the monuments of many of the honored dead. Often they were kept in prison and thus at least in a measure disgraced, and when they died they were buried with pomp among the reputed heroes of the past.

Before leaving the city we wanted a ride on the Underground Railway where it became necessary to change cars without coming to the surface. When we came to the desired station after two changes, we asked the station master whether there were any

other roads down deeper than this one. He said that he thought this was the lowest one just at that place. Then we asked how many roads there were between us and the surface. He said "Five." We got into a huge elevator and went up, more than a hundred feet, where we found a street car line in the street. What means of travel? Does it pay? The great number of people using them is the only answer needed. Will the time ever come that this city will have as many lines elevated above each



House of Parliament, London

other as she now has under each other? A hundred years ago people would have said that the present conditions would be both impractical and impossible. Who dare say what will be a hundred years hence?

It was Wednesday evening, June 29, 1910. We had taken our last look at Great Britain and left London for Harwich where we took passage for the Hook of Holland. On our arrival at the latter place the custom house officers made a pretense of examining our luggage, after which we boarded a through train

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for Heidelberg, Germany. Holland is not very picturesque, but was of special interest on account of the dykes along the rivers and canals and the waterways running through the streets of the cities. The fine herds of Holstein cattle suggest that it is largely a dairy country. Being so very low it is proof against drought to the extent of injuring the pasture or the growing crops. There are many engines kept going almost constantly during the wet seasons to pump the water out of the fields over the dykes.

Crossing into Germany, the country became more rolling, and in places was quite hilly. Thus far the fields of grain, potatoes, beets and grass seemed very small. No useful ground was taken up with fences. After passing the junction of the Rhine



Heidelberg, Germany

and Moselle rivers the railroad runs along the west bank of the former. The rugged hills and mountains intersected by lovely valleys, occasionally crowned by the ruins of some old castle, the history of which has long ago been forgotten, the terraced hill-sides with well cared for gardens and vineyards presented a scene not soon to be forgotten.

We arrived at Heidelberg late in the afternoon and did not

see much of the city that evening. Next morning we went to the University. Some of the buildings are of extreme age, but well they may be, for the institution was founded more than a century and a half before Columbus discovered America. This school stands well among the educational institutions of Europe. We took a ride on the inclined railway to the top of "Koenigstuhl," a very high hill just outside the city. From here we had a fine view of the city as well as of the surrounding country. The many villages that can be seen from this point suggest that the population here is very dense.

Leaving Heidelberg on the afternoon of July 1, we came by train to Steinfort, where our baggage was deposited. We walked to Reihen, the home of Bishop Jacob Hege. This was the first Mennonite home that we visited in Europe. Bro. Hege is a very busy man. He does much evangelistic work and is chief editor of "Das Gemeinde Blatt," the church organ for the Mennonite people in this part of Germany. We were kindly received and entertained until the afternoon of the next day when with greetings to the Church in America and many good wishes for our journey they bade us goodbye and we left for Neckarsulm where we were met and conveyed to the home of Bish. Henry Landis at Lautenbacherhof. He and his brother, Christian Landis, are the ministers of the brotherhood at this place. As the name suggests, this is a large yard around which there are a number of residences.

The large estate connected with this yard is owned by a lady belonging to the nobility. Like some other young ladies in America, she was captivated by the idea of becoming the wife of a man of rank. After a number of years her husband died, leaving her with two children and this estate. She has learned the German language quite well, but she gets so desirous to have an occasional conversation in her mother tongue that she came to the house of Bro. Landis in order that she might hear from America and have a talk with Americans. She is in Germany and is wealthy, but

at heart she is an American. We noticed that on the Fourth of July she had a large American flag flying in the air. When the Germans speak to her they must address her as "The Excellency," but when we spoke to her all that was laid aside and she seemed to enjoy hearing us address her with the simple pronoun "you." Rank has its charms at times, but it is evident that it becomes very monotonous to one lady at least. Here we had the pleasure of attending the first Mennonite services since leaving America. They asked us to conduct them, but fearing that our poor German would detract so much from the thought that the hearers would receive little or no benefit we asked to be excused. Bro. Henry Landis preached from Phil. 3:12-16 and presented some very plain and practical thoughts. The congregation was not large and the services were held in a private residence. A class of nine were instructed for church membership. After the services we were supposed to be hungry and they brought bread and wine for refreshments. Later we went to a nearby home where the same hospitality was shown. We ate, but assured them that we were not thirsty for that kind of drink. One brother said that he had noticed before that Americans traveling through that country refused wine, and then added, "Some of them at least," as much as to say that they do not all refuse.

Our very pleasant visit with the brethren at this place was made the more enjoyable by the coming of Bish. Gyspert Van der Smissen of Wuertzberg. He was on his way home from some evangelistic work in which he is much interested and to which he devotes much of his time.

The time was spent in discussing the condition of the Church in the different parts of Europe and America, and in singing. Bro. Henry Landis has a large family and they are good singers. This we enjoyed very much.

On Monday we went to Weinsberg and on the way stopped at Heilbron at the "Singer-fest," an annual rendition of some of the best of German song, all male voices. The singing was

very good indeed. It showed what can be done by careful training. The songs were nearly all choruses in which two hundred forty persons sang. It was especially pleasing from the fact that there was no light or foolish music rendered. This is another proof of the fallacy of the argument that people will not patronize a concert that has all high class music. There were thousands of people present. After the musicale, in company with Bro. Henry Landis, we went to Weinsperg. This is a place of some historic interest. Suffice it to say that we left the team here and walked up the very steep hill (some places by long flights of stone steps) to the ancient fortification located at the top. This was the last place held by the feudal fiefs. Three of these, Ruger, Belrem and Wolfram had gathered here to defend themselves against the victorious Conrad III. In 1140 A. D. the latter appeared before this place and demanded its surrender. This was refused. Those within the fort fought for their lives until their ammunition was exhausted. Then they were compelled to surrender. The victorious Conrad said that the women should be given their freedom, but that the men would all be put to death before night. The women plead that they might be permitted to take some things with them as all their possessions were there. The Kaiser's heart was touched. He promised that each woman might carry away all that she could carry on one load. Husbands, fathers, brothers, lovers. Shall they die with such an opportunity? Nay, verily. Each woman bore away on her back a man. The victor's eyes filled with tears as he saw the devotion of these noble women. From that day the place is known as "Weibertreu." This is thought by some to be no more than tradition. Some one in visiting the fort left the following inscription:

"GETRAGEN HAT MEIN WEIB MICH NICHT, ABER ARTRAGEN,
DAS SCHWERES GEWICHT ALS ICH MAG SAGEN."

Be this a legend or a true story, there is no doubt as to the truth of this inscription. It should be well considered by every married man.

The numerous resting places, the quiet nooks, the excellent viewing places, the marked prison walls and the deeply worn stone steps leading to the midnight-like dungeon all show that earthly pleasure and deepest sorrow were common here. Things will never be ideal until, "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee (Him)," and do not "learn war any more," but no one going to those places and studying the conditions that must have existed there and comparing them with those of our own time, can help but see the improvement. No child of God can help but praise Him for the great privilege of living in this age rather than in those times of intense suffering.

On Tuesday, July 5, in company with Bro. Van der Smissen, we took the 7:30 A. M. train at Neckarsulm. We changed cars three times and at 10.00 A. M. we arrived at Ingersheim. We thought of making three changes in America. In most cases it would be necessary to take more than two and a half hours. Here the railroads are owned by the state and all work to one interest. Connections are usually good. Bish. Michael Horsch's coachman met us at the last named station and an hour later we were at Louis Garte, the home of Bro. Horsch.

We had now been traveling in this country for a short time. Some of the customs seem very peculiar to a foreigner, and may be of interest to the general reader. The large estates owned by some rich nobleman, or by his heirs, are farmed by well-to-do farmers who in America would be expected to own farms themselves. Such a farmer frequently remains on the same estate for life. It is a very common thing to have the house and barn under the same roof. The sitting room is likely to be just over the horse stable, and while things usually looked as neat as they do in many places in America, there were some things that were in a little closer proximity than would seem exactly desirable. Some farmers whose farms are quite small and who feel that they can not afford to keep both cows and oxen work the cows in the

fields and on the roads the same as oxen. The cattle here are nearly all of the Simmenthal breed and are quite large. They do not use yokes for either cows or oxen but place a heavy pad just below the horns (we saw no hornless cattle here) to which traces are attached thus making the draft on the head of the animal instead of on the shoulder and neck, as in America. Some of the peculiar customs affected us more directly but generally we were able to adjust ourselves to them quite readily, especially to the one of eating five times a day.

We found Bro. Horsch to be a very congenial man and interested in the welfare of the Church. He is a brother of John Horsch who is connected with the Mennonite Publishing House at Scottdale, Pennsylvania. He is manager of an estate of two hundred twenty acres. It requires great care to make an estate of this kind profitable to the manager, as rent is from six to eight dollars per acre besides the outlay for fertilizer, which is used quite extensively, and the large amount of hired help required to do the work costs considerable.

On Wednesday morning after an early "morgen-brod" (morning bread) Bro. Horsch's coachman took us to Wittig-hausse. Here we bade farewell to Bro. Van der Smissen who had been with us for several days and had done much to make this part of the journey both pleasant and profitable. He went to his home at Wuertzberg and we left for Marnheim. On the way we stopped an hour at Worms. This is one of the oldest cities in Germany and was the meeting place of some of the most noted Diets of the empire. It was before one of these that Martin Luther made his noted defense. An imposing monument commemorating that event has been erected in a prominent place in the city.

Arriving at Marnheim about the middle of the afternoon, we were conveyed to the home of Bish. Christian Neff, Weir-hoff. The brother and sister received us very hospitably. He showed us through the Academy with which he is closely con-

nected. The enrollment for the school year of 1908-09 was one hundred twenty-five, all boys between the ages of twelve and twenty. They do not have co-education here. In looking over the courses of study we found them very much the same as those of the ordinary high school in America with the exception that Religion was one of the subjects taught. School had closed the day before and the boys were getting ready to go to their homes. They came from eleven provinces of Germany and Russia. From



**Mennonite Church, Weirhoff, Germany. Bishop
Christian Neff in charge. Built 1837**

there we went to the church where Bro. Neff preaches. It was built in 1837 and is in a good state of repair. He showed us their former church which was built in 1770. It does not look much like the church buildings of today but is well preserved for a building of that age.

About noon on Thursday we again boarded the train and after one change landed at St. Ludwig near Basel. Here we were met by Bro. Michael Widmer, Jr. He took us to the home of

his father, Michael Widmer, Sr., at Michelfelden. This old brother is a bishop in the Amish Mennonite Church and seems to be quite spiritual. The children have all grown to manhood and womanhood and are members of the Church. The next day we visited Bro. Daniel Roth, also a minister in the same church. Bro. Roth at one time lived in Seward County, Nebraska, and later in Wayne County, Ohio. Here his wife died. He longed for his native country and about fifteen years ago moved back to



Old Mennonite Church, Weirhoff, Germany
Built 1770

Germany. He seems to be a very earnest man and intensely interested in the welfare of the Church. He laments the fact that the churches in Germany have drifted into worldliness, and says that the Church is losing in numbers very much in the same proportion as she has let go of her separation from the world. In the afternoon we visited several other homes and next morning bid farewell to Germany.

The lover of diversity will surely be gratified in this country. As he travels on the railroad he sees the mountain rise almost

perpendicularly with rocky sides that have withstood the rains and storms for ages, while on the other side there is the gradual slope towering nearly as high with its terraced sides covered with gardens and vineyards. Now he passes through a dozen or more tunnels in quick succession, then he speeds through the comparatively level but fertile valleys, rich with fields of waving grain, reminding him of the western prairies; now he passes several large estates with quite large fields, then he finds fields of varied lengths but only from one to four rods wide.

There is about as much diversity in the people as there is in the country. Here is a large mansion with the pomp and display so much desired in this country. The inmates live in luxury and ease. They have what money can buy. Only a short distance away is a very poor little dwelling, the father sickly, the children in rags and the entire family, wife, sons, daughters and even the baby are in the field. All who are able are at work, the baby is crying or lying under a tree asleep. The one class passes by in a fine carriage, the other is taking home a load of hay, using their two milk cows instead of oxen or horses.

Leaving Basel, Switzerland, about seven-thirty A. M. Saturday, July 9, we arrived at Lucerne two hours later. This is a city of thirty-seven thousand people and lies picturesquely on the lake bearing the same name. The city is enclosed by a well preserved wall with nine watch-towers. On all sides may be seen the Alps towering above the clouds. This is a great summer resort and is visited by thousands of people from Europe and America. The quaint old walls, the ancient buildings and the customs of a part of the population give evidence of its antiquity, while the modern hotels, the fine residences, the beautiful gardens and conveniences along the lake front all give evidence of progress.

The four hours here between trains were all too short, but we had promised Bro. John Kipfer to be at Langnau at about three o'clock, and we must keep our word. Our stay with this brother and his family was very enjoyable. He is editor of

"Zionspilger," and does a great deal of preaching. After the evening meal he led the way by a winding course to the top of a hill near his home. We were about six hundred feet above the city at the foot of the hill. The gradual slope of the hills beyond the city dotted with cosy homes surrounded by small groves, the fields of growing crops, and the snow-capped mountains in the distance present a sight that will not soon be forgotten. We



Langnau, Switzerland. The home of John Kipfer,
Editor of "Zionspilger"

praise God for such a sight and said, "How wonderful are thy works, Oh Lord."

On Sunday morning the sun shone brightly and cast a splendor over the hills and valleys that was grand to behold. Bro. Kipfer lives in a three story building. He and his family use the first and third stories as a residence, the second story being used for church services. The audience room will accommodate at least three hundred people. We attended Sunday school at nine o'clock. There were about ninety persons present, Bro. Kipfer, five teachers, the superintendent and the two J. S's. were the only

persons that were more than twelve or fourteen years of age. We asked why this was. They said that when children were older than that they did not attend Sunday school and were not expected to be there unless they especially desired to do so.

At one o'clock the people were gathered together for church service. One of the home ministers opened the services by reading Psalm 121 and leading in prayer. Having been with people for some time who spoke German and having become more ac-



Railway Station, Lucerne, Switzerland

customed to the language we allowed ourselves to be persuaded to try to preach. Naturally we used texts with which we were fairly familiar, namely, 1 John 1:7 and John 15:19. Bro. John Gerber closed the services with some very fitting remarks. The patience with which the people listened suggested that they got something out of the sermon but we are not sure how much. It was evident that we were not adepts at preaching German.

At 6:20 P. M. we took the train for Lucerne. Next morning

on our arrival at the depot we met Dr. Spohn and wife of Elkhart, Indiana. The Doctor had been in Europe for some time taking special work in medicines. After a very pleasant chat with them we went to Alpnachstad, a half hour's ride on the train, where we took the inclined railway to the top of mount Pilatus, 6960 feet above sea level. Here we had hoped to have a good view of the snow-capped mountains and of the country for many



. The beautiful bay of Lucerne, Switzerland, with Mt. Pilatus
in the distance

miles around. We were disappointed. Before we reached the top the fog began to gather and on reaching the end of the line we found that we could not see an object twenty rods away. On this mountain we saw a pile of snow that measured twenty two feet long, sixteen feet wide and eight feet high, and at ten o'clock (July 11) there seemed to be no inclination to melt away very fast.

We did not get to see as much as we expected, but we saw things that we did not expect. While there was snow on the top there were a great many different kinds of trees, shrubs and

flowers on the mountain side. It is claimed that there are nearly five hundred varieties. These with the craggy rocks, the foaming waterfalls, the lovely green spots, and the beautiful lake and country below impress themselves upon the mind in a way that pen can not describe. The Alps have the credit of being beautiful and there is very little danger of over-drawing it. On our return to Lucerne we boarded a vessel bound for Fluellen, a landing place at the southern extremity of the lake. This was a most



**The city of Fluellen beautifully situated at the southern
extremity of Lake Lucerne**

delightful trip. The lake is very irregular and is scarcely more than a mile and a half wide at the widest place. As the boat left the wharf the view of the city with its walls and towers and a background of mountains gradually rising from the shores of the lake presented a picture that the world's greatest artist can not produce. The journey of twenty eight miles with numerous stops at villages, summer resorts, etc., was ended all too soon. The beauties of nature and the thoughts of nature's God are

connected so closely at a place like this that one is loath to part with it.

But we "must also see Rome." About two and a half hours after leaving Lucerne the boat arrived at Fluellen. That gave us about two hours before the evening train left for Rome. Almost immediately after leaving the city we gradually ascended. For several hours we were winding around the steep mountain sides, passing through one tunnel after another, making not less than eight or ten loops. One of these loops is of special interest. As the train emerged from a tunnel we looked up and saw a small chapel. In a few minutes we passed close by it and on a level with it. Noticing that we were still winding we watched for the little chapel and in a few minutes on looking down saw it quite a distance below. From this point we could see the three tracks one above the other. This railroad cost the government the enormous sum of fifty eight million dollars to build it to the southern borders of the country, scarcely more than ninety miles as the crow flies. True the railroad is much longer.

Waterfalls and gushing streams, overhanging rocks and secluded clefts gave great and beautiful variety to the scenery. While some of the mountain sides were very steep there were others that had slopes so gradual that shocks of wheat, growing gardens and loaded vineyards covered their sides.

Then we started through the famous St. Gotthard Tunnel. This tunnel was constructed at a cost of \$15,750,000, is twenty-eight feet wide, twenty-one feet high and is nine and one fourth miles long. It took the train twenty-three minutes to pass through it. Emerging from the tunnel we soon found that we had come into a warmer country. On the north side of the tunnel the beautiful snowcapped mountains added grandeur to the scenery; but as we had seen a great deal along this line, we were willing to forego the pleasure of seeing more of Switzerland's sublimity in order to get some of Italy's warmth. Since we left Scotland there were at least one dozen days that

were uncomfortably cool to one day that was uncomfortably warm.

About 9 o'clock in the evening, as we were crossing the boundary between the two countries, our baggage went through another Custom-house inspection.

We were sorry that the trip from the tunnel to the valley below could not conveniently be made by daylight. The scenery is said to be very grand. A surging stream rolling over rocks, turning short in its course, foaming and splashing until it becomes almost as white as snow, finds its way along the railroad and is frequently fed by a cascade from the hills and mountains near by. These with the fertile vales and glens in which semi-tropical fruits and plants are grown make this route a popular one, but we saw very little of it until next morning when we were speeding through a wide and beautiful valley. In the distance on either side was a mountain range while on the gradual slopes between us and the mountains were large orchards of plum trees with grapevines planted near them so that the trees served the double purpose of bearing fruit and supporting the vines. The land between these rows of trees was planted to corn, potatoes and other vegetables, or a crop of wheat was just being conveyed to the threshing floor or to the stack.

In one half day we saw four different methods of threshing grain: treading it with oxen or horses, flailing, beating it with a heavy piece of wood, and putting it through a machine which two men run by means of two cranks. None of these would satisfy the ordinary American farmer, but these people seemed to be quite well pleased that they had any wheat to thresh even by this slow process. What a blessing that our heavenly Father has so created the human family that by far the greater part of it is at least fairly well satisfied with the country in which it lives and with the methods of the times. Even the Iclander as he sings his national song says, "Thou Iceland, of all lands, the loveliest and best."

CHAPTER IV

ROME TO NAPLES

Rome—The Colosseum—The catacombs—The Temple of Janus—The Vatican—The Church of St. Peter—The Appian Way—
Leaving the city—Meditations—Scenes between Rome
and Naples—Naples—Pompeii Excavations

It was 1:15 P. M., Tuesday, July 12, when we arrived at Rome. We had visited places of historic interest, but they had little or no connection with the story of God's people of Bible times. Now we have come to the city in which some of the early Christians gave up their lives for their Lord. How it thrills our hearts to be brought to the place of such heroic martyrdom. Among the places visited the first day was the ruins of the Colosseum, an elliptical building, the shortest diameter being five hundred ten feet and the longest six hundred fifteen feet. It had a seating capacity of from forty to fifty thousand. There was a large arena in which gladiatorial combats were very frequently fought. Many times these battles would be fought between an animal and a human being. All around this arena were dens for the wild beasts. Records show that there were times when these combats would last for one hundred days and that as many as five thousand animals would be killed in this kind of sport. This does not include the large number of human beings who were killed. Many were put into the arena well armed, so that there was but little danger of being injured; but when some one was put in with a view of punishing him, no such weapons

were given him. Here many of the early Christians were devoured by wild beasts while thousands of spectators rejoiced at the awful cruelty and bloodshed. Praise the Lord for freedom of worship and for a civilization that would raise its voice against such treatment of humanity.

From our dress, conversation or in some other way, our guide got the idea that we would prefer to see sacred things and suggested that we go next to what he chose to call "The Sacred Catacombs." By this time we concluded that if there was anything sacred in this city we wanted to see it. At the entrance we paid the fee of one franc and entered. The long passageways were seldom wide enough to allow two persons to walk abreast. They were underground cemeteries and were well arranged for that purpose. On each side there were shelf-like openings cut in, some large ones and many small ones, into which the early Christians placed their dead. As soon as a corpse was placed on one of these openings a stone slab was fitted in and sealed, thus completely separating the dead from the passageway. On these stones are inscriptions much the same as those found on the tombstones in this country. Various estimates of the number of persons buried here have been made, some of these being several millions. Let it be remembered that these are only estimates.

The paintings and pictures, as well as the writings, are suggestive of the faith of those who frequented these places. There are many pictures that point to the resurrection, others show the last supper or a baptismal service. There are crossings and re-crossings and one tier above another so that one is soon lost and must depend on his guide to lead the way. There were a half dozen or more under one guide and we had not been in more than half an hour until it became evident to several of us that the guide himself had lost the way. Some of the party had not noticed that we came back to the same place the third time. The guide became silent but went on and soon found where he was.

At one place he stopped and said, "Here is the place where St. Paul was buried and just across is the burial place of St. Peter." The next day as we were going through the St. Calixtus catacombs under another guide he too came to a place a little wider than usual and he said, "Here St. Paul was buried and here St. Peter was buried." We were several miles away from the place where the same expression was made the day before. Coming to St. Paul's Cathedral, that was said to be the burial place of the apostle to the Gentiles. It was but natural that we should conclude that at least our guides did not know where these men were buried, and it is well that they do not.

It is frequently claimed that the early Christians used these as hiding places and that some of the larger rooms were used for worship—as if those that were in search had no means of knowing these recesses. It may be true that there were religious meetings held here, but it is very doubtful whether that was as common as some would have us think, and it is evident that these places proved to be traps almost or quite as often as places of refuge. Baedeker says, "In the third century the persecuted Christians often vainly sought refuge in the Catacombs and many suffered martyrdom there."

The temple or quadrigons of Janus, a small building with four archways with gates was used in heathen worship and is of no interest to the Christian except that it was never closed except in times of peace. It is said that for seven hundred years it was closed but three times and then only for short intervals. One of these times was when the Prince of Peace was born over in Bethlehem. It is remarkable how even idolatry was made to bear witness to one of the attributes of our loving Savior.

The Vatican is primarily the home of the pope, but not until about A. D. 1450 was it planned to make it the greatest palace in the world and to have the offices pertaining to the church and the dwellings of the cardinals in the same enclosure. While the work as then planned was almost completed when Nicholas V,

the promoter of the plan, died, additions have been made to it by a great many of the popes from that time to the present. It contains twenty courts and one thousand rooms in the form of halls, chapels and living rooms.

The paintings on the ceilings and some of the upper side walls are by Vasari, Michael Angelo, Raphael and others, and are admitted to be superior to anything of this kind in the world. Many of them are Bible scenes and very suggestive. The tapestry on the walls is very fine and shows great skill and taste illustrative of the age and place.



The Vatican, Rome

The Vatican Library was begun by Nicholas V about 1450. It has been changed and enlarged several times and now contains two hundred fifty thousand volumes and about thirty-four thousand manuscripts. The archives date back as far as the fourth century. Visitors are not allowed to see these records but are admitted into the library.

Having spent several hours in the Vatican someone asked the guide to take us to see the sacred treasures. They consisted of vases, chalices, emperor's and king's mantles, crowns, etc. Considering the great number of these it would be extremely difficult to estimate the whole value, as one crown alone was estimated at two hundred fifty million dollars. To see these treasures kept here only to be looked at, and in a place that is supposed to be holy, and to see some of the devotees of this same religion so badly crippled that they can not work but go about the streets begging their daily bread, they and their children in rags and possibly neither of them able to read or to write their own names, **one is made to cry out, "O Lord, how long?"**

To give a complete description of all that can be seen here would be sufficient for a volume by itself. At the same time it is evident that much of what one hears and even of what is written is overdrawn. Anyone expecting to visit such places should get some reliable guide-book and study it before he goes and in this way will not so soon be deceived by unreliable guides.

The Church of St. Peter was built by Constantine between A. D. 314 and 336, and was supposed to be over the grave of the apostle after whom it was named. In the course of time it fell into disrepair and in 1452 a new building was begun; but as the pope and the architect both died soon after the work was begun, and as later popes and architects did not agree with their predecessors, it was not completed until 1626. It is clear that none of these builders worked according to former plans and the symmetry is by no means perfect. The structure is an immense one and the sculpture and painting cost millions of dollars. The interior is more symmetrical than the outside and seems to be more according to the original plan. A statue of each of the popes is placed in the large audience room. We saw one man pass along and take a look at each one, and as he came to one with which he was favorably impressed (which was about every other one) he would kneel before it and pray. We knew that we were on the

way to a land where they bowed down before idols of wood and stone, but is it a fact that we were to see this in the very heart of the largest denomination in Christendom? May the Lord open the eyes of this people as well as of those who live where Christ is not known even in name.

There is very little in this city of which we can with certainty say. This is the very spot where certain things have occurred which are sacred to the memory of the Christian Church to-day. The Appian Way, the road over which Paul traveled as a pris-



The Appian Way leading into Rome

oner on his way to this city, seems to be an exception. Nearly, if not all travelers admit that this is the same one that existed at that time. His long journey, his discouraged look, his changed appearance at seeing the brethren, and his chains became more real as we travel over this road.

On Thursday, July 14 at 11:00 o'clock, we left the city for Naples. These journeys from one place to another afford

time for meditation. Rome, Rome, how thou art fallen. Once the ruling power of the world, today thou art great only in history. The city was built on seven hills and when in her prime may have had a million inhabitants, but decreased so that at the beginning of the sixteenth century they numbered only about eighty-five thousand, and at the present may reach half a million. Her history is principally a history of wars, which is the leading cause for the changes in the number of her people.

How or by whom Christianity was first brought to Rome is not known. There must have been a church there of considerable strength before Paul came to the city. This church grew in spite of the fact that there were not less than ten general persecutions in each of which thousands suffered torture and death. At a very early period there were twenty-eight parish churches in the city besides the five patriarchal churches erected for believers that might come from other parts of the world. Later two more were erected over the catacombs. These were the seven churches of Rome that became the places of many pilgrimages in later years. But with the growth of the churches began the conditions that finally resulted in the papal power. Where now is the humble, faithful, suffering Church of the first century? She who suffered without murmuring now becomes the persecutor. She has increased in numbers, has gained a place in the world, and may even compel people to join her ranks, but her real power is gone. She has fine church buildings, good standing in society and even great wealth, but she is "wretched and miserable and poor and blind and naked." Alas, how many people and churches are slowly but surely traveling the same road!

The journey between Rome and Naples was all made by daylight, and it gave us an opportunity to see some of the rural life of the people of Italy. The country near the railroad was comparatively level while in the distance on both sides were beautiful mountains. Most of the wheat was cut and threshing was the order of the day. In some places the grain was being gathered

on the backs of donkeys, horses or oxen. A rack made of wood, ropes and canvas reaching nearly to the ground was carried by the animal, on which the grain was so skilfully piled that very little of the rack or the animal could be seen. When the field was near the public highway or when the way was clear between the field and the stack they frequently hauled the grain on crude carts drawn by oxen. The difference between the oxen here and in Germany is at once apparent. There the oxen were very large and the horns were rather short, here the horns are very long and the oxen are rather small: there they were well kept, here they were poor and seemingly over-worked. The methods of threshing were much the same as described in the previous chapter. Women were working in the fields with men cutting wheat, separating the straw from the grain as it was being tramped or beaten off, or driving the oxen, donkeys or horses as they went round and round on the ground threshing floor. As we neared Naples the vineyards seemed to increase in size as well as in number. The sight was very beautiful. The vines were made to cover pyramidal trellises and were loaded with grapes. There are many people in this part of the country who drink much more wine than they would need for their "stomach's sake."

At 3:00 P. M. we arrived at Naples, which has a population of more than half a million people and is the largest and most populous city in Italy. Passing through the city one is not impressed with it as being a beautiful place despite the fact that the "lofty balconied houses and narrow streets have been replaced since the cholera epidemic in 1884 by broad thoroughfares and uniform buildings," but a view from the bay gives one a different idea. It extends for two and a half or three miles along the north side of the bay, gradually rising from the shore to the sides of the surrounding hills forming an amphitheatre. So grand is this view that there is an old saying which the people of the city are fond of quoting even now, "See Naples and die."

We had less than two days from the time of our arrival in

the city to the time for us to sail toward the Holy Land. The remainder of the day was devoted to a few sights in the city, looking after our mail and making plans for sailing, etc. Next morning we went to Thomas Cook and Son's office and with guide started for Pompeii, the once buried city. This was once a prosperous little city of twenty or thirty thousand people. When it fell into the hands of the Romans (nearly three hundred years B. C.) it became completely Romanized, including sins of the most repulsive kinds. In 63 A. D. there was a terrible earthquake



Street scene in Naples, Italy

which caused many of the buildings, public and private, to crumble to the ground while others were much injured and for a time the city was completely deserted. When confidence was again restored the people began to repair their dwellings and after a time the public buildings were again erected. The city was being built up rapidly when on August 23 (or according to some au-

thors, November 23), sixteen years after the earthquake Mt. Vesuvius became intensely alive. The smoke which it threw out and the effect of the whole volcanic action is best described in the words of Luigi Fischetti in his "Pompeii Past and Present," where he says, "This column was dense with volcanic matter thrown up from the crater beneath, and spread itself gradually far and wide like a vast black cloud, until it descended upon the doomed city with a gloom as impenetrable as the darkness of a stormy night.

"The volcano meanwhile emitted without cessation, and with



Ruins of Pompeii with Mt. Vesuvius in the distance

a loud roaring noise, a cloud of ashes, pumice and red hot stones; rain fell in torrents from time to time, and the whole city was convulsed by a succession of violent earthquakes. The dense cloud of ashes fell thick and fast, driven by a strong wind which bore it to the shores of Egypt and Syria, and even darkened the daylight in Rome itself."

"Pliny describes the flight of the terror-stricken population, the cries of the women as they searched wildly in the darkness

for their families, whom they could recognize only by the sound of their voices. It seemed as if everything had come to ruin and must be engulfed by the earth or the flames." The city was covered with about fifteen feet of ashes.

Some excavations were made at times, but it was not until 1860 that the work was begun in a scientific way. Excavations are still going on. Every work of art is carefully preserved. It is from these things that we get an idea of the domestic life of the people of the first century. All these are kept in museums with explanations attached. There are cooking utensils, jewelry, tools of various kinds, locks and keys, etc., etc., to be seen in these museums, also the forms of men and women in the position in which they were found. Even their very position shows anxiety and misery.

Having spent a number of hours walking through the streets, into houses looking at the well preserved paintings and frescoes, the rooms in public buildings, the fine statuary and other things too numerous to mention, we went back to Naples, feeling that we were well repaid for the day, and at the same time trying to imagine what our thoughts would be if such a calamity were to come upon us. How much more terrible will the day of judgment be for those who are not prepared!

Saturday morning, July 16, was bright and gave evidence of a favorable day to set sail for Beirut. After getting some money changed and arranging for the forwarding of our mail we engaged a hackman to take us to the wharf. We had an experience of overmuch help when we landed at this place and there was plenty of effort to do the same thing when we left. Every one that could get hold of some baggage, an umbrella or an overcoat wanted to help us, and realizing that we could not speak their language they tried to make us believe that they did not understand our protests. We were fortunate in not having many pieces of baggage and having it in such shape that we could handle much of it without their help. These people who are at the

railroad stations and wharfs to help travelers are the most unscrupulous class one is likely to meet. We thought of an expression in Bro. Wenger's "Six Months in Bible Lands." "If you are



A beautiful spot in Pompeii

able to travel through Italy without being fleeced a little occasionally, you are a better financier than the writer." We were especially glad that we did not need to remain in Naples very long. We got away without being fleeced very much.

CHAPTER V

FROM NAPLES TO BEIRUT

Boarding the vessel—Athens and environs—First call at Smyrna—The Dardanelles—A typical Turkish city—Tax rates—Fire protection—St. Sophia Mosque—Bazaars—A happy surprise and new acquaintances—Landing at Smyrna—Polycarp—The island of Samos—Going Paul's route—The crippled boiler—Making the landing at Beirut, Syria

The *S. S. Niger*, the vessel on which we were scheduled to sail to Beirut, was anchored out in the harbor. We reached it by means of a small boat in which there were five men, each one just as anxious to help us as those that were on the land. We were gradually getting used to the idea that prevails so prominently in the East, that time does not count for much. The vessel was to sail at 11:00 A. M. but was nearly two hours late with little or no apparent cause. There were a number of boys around the vessel in small boats who would ask the passengers to throw pieces of money into the water, and the moment that the money struck the water the boy nearest the place would jump out of his boat and dive into the water and invariably come to the surface with the coin in his mouth. They seemed to be perfectly at home in the water.

The weather was fine, the sky cloudless and the waters calm. Conditions could not have been more favorable to begin a sea voyage. The vessel glided over the waters very smoothly and Naples was soon out of sight. Regardless of one's view on trav-

eling on the Lord's day, a Christian soon finds that he does not want to spend more Sundays on the sea than he can help, especially on the Mediterranean. There are generally but few Americans traveling over the route that we were to travel now, and frequently there is no suitable place for services. In nearly all sea-ports one may attend regular services conducted in the English language, so that if preference were given we would naturally prefer to start on a voyage on Monday, but we must go when the steamer goes.

We found that the vessel was due at Piræus, the port of Athens, at 3:00 P. M. on Monday. On inquiry we found that it was a matter of about fifteen minutes on an electric car between the two places. Remembering that this was one of the places where Paul did much personal work and was later taken to Mars Hill where he preached to the curious Athenians, we resolved to see what we could of this ancient seat of learning. What seemed to us a misfortune was that the steamer was three hours late and would sail away again before morning.

The harbor is too shallow to allow large vessels to sail to the wharf, hence freight and passengers are taken to and from the steamers in boats. The boats for passengers came crowding around one side of the steamer, each owner desirous to get his full quota of passengers to take to land.

We contracted with a young man to take us to land: we walked across several other boats to get to his. After being seated we began to talk to the man beside us and found that he could speak fairly good English. He told us that he was a guide but he did not ask us to hire him—a thing that rather surprised us, for at nearly every other place we had been for some time past the people seemed to be determined to crowd their services upon us whether we wanted them or not. We contracted with him for two hours' service. It was the more gratifying to find that he had been in America for several years. He was unfortunate and was obliged to return to his native country.

By the time we landed the sun was nearly down, but if at all possible we must stand on Mars Hill. We first came to the Temple of Theseus, the best preserved of all the heathen temples of Athens. It is a rectangular building with thirty-six beautiful columns surrounding it. The frieze that skirted the roof is all of beautiful sculpture work. The part on the front of the temple is retained, but much of the other has been taken to the various museums, particularly the British Museum in London. As we ascended the hill one thing after another was pointed out to us



The Acropolis, Athens

with quite satisfactory explanations, such as the Pnyx, where men of great renown discussed the great issues of their day with the most intelligent men of Athens; Socrates' prison, where he drank the fatal cup because he taught truths which the people did not like to accept and was condemned to die even though his truths were heathen. Next along our line of walk was the Acropolis. *Acr*, meaning highest, and *opolis*, meaning city, hence the highest part of the city. This hill is nearly perpendicular on three sides, being accessible only from the west. Our guide said that

the top of the hill was six hundred feet above sea-level and two hundred feet above the street which passes at its base. The broad stone steps on the west side are much worn by the thousands upon thousands who have ascended the hill, some for pleasure, some out of curiosity, but many times more for safety; for from time immemorial this was a fortress to which people for miles around would flee for safety from the marauding armies of conquering foes so common in those days.

The top of the hill is nearly level and at one time must have been one of the leading places of worship as there are ruins of several large temples, the most noted one being the Parthenon, a temple erected in honor of the heathen goddess, Minerva. It is usually regarded as the most perfect specimen of Greek architecture, and was built by Pericles about four and a half centuries B. C. It is about one hundred feet wide and two hundred thirty feet long. The pillars on the two ends are all standing, but on the one side there are several down, on the other there is but one missing. Other less popular temples decorate this hill and are still in a good state of preservation. Looking at these buildings the question at once arises, How did they get these colossal pillars, weighing thousands of tons each, from the quarry and how did they get them up this hill? It exceeds present day achievements, notwithstanding the fact that we have immense machinery to aid us.

Our guide proposed to go to the other side of the hill to view the walls, but the darkness was gathering and we desired to see Mars Hill. He agreed and led the way down from the Acropolis by a winding road to a place of ascent. How our hearts beat as we climbed the steps cut into the solid rock when we thought of the great exponent of the Christian religion and apostle to the Gentiles ascending these same steps to tell the people of Athens of the great God whom they "ignorantly worshipped." We desired to read that sermon while on that selfsame rock, but it was getting too dark for that. The whole city of one hundred eighty

thousand was at our feet and with bright lights from hundreds of homes and the fine street lamps shining out to aid the night pedestrian, made a most beautiful picture.

As we were gazing upon the scene our guide said that a man named Mars was the first one who had been tried on this hill. He was condemned and executed. From that the hill has its name. As we thought of this a new light seemed to dawn upon us. Formerly we thought of Paul as standing where other great men stood when they assumed the position of teachers. Is that true? Did not such men speak from the Pnyx? But, "Paul stood in the midst of Mars hill," a considerable distance from the Pnyx. That was the place for teachers, this the place for trial. Is it not evident that Paul was led to this place for trial? Notice the sacred account (verse 18). These philosophers "encountered" him. There had already been so many gods "set forth" that it was understood that if any one presented another that he should be put to death. Some thought it not worth while to give him any attention but others said, "He seemeth to be a setter forth of strange gods," and on that account they were in duty bound to hear him; so they all went to hear what he had to say, some because they thought that they had found a religious transgressor and others for the reason given in verse 21. Notice how he hits both without offense to either. Had they actually been seeking this man's life?

Having descended the steps and looked back, we felt that a new truth had come to us and that the whole scene of the apostle's work at this place was to us a greater work than we had ever conceived before. Our hearts were filled with awe and admiration. Our guide pointed out many other things of interest; the temple of Jupiter with its immense Corinthian columns, only fifteen out of the original one hundred twenty now standing, the theater of Bacchus and the Roman theater, the Arch of Hadrian, along with some of the more modern beauties of this once famous city, but our hearts were too full to conceive much of it.

Other places have been the scenes of greater religious acts: deeper and more important truths have been uttered elsewhere, and yet few places are of greater interest to the religious traveler. Here one may be almost sure that he is standing on the very spot where Paul stood while many of the other places are clouded with uncertainty.

We thanked God for this unexpected opportunity of seeing what we saw and feeling what we felt. Even the gathering darkness in the eastern sky seemed but another means of giving light to the occasion. The glory of the temples of Athens has faded and the structures are crumbling, but the Gospel which Paul preached has been increasing in power and glory as generations come and go and nations rise and fall. On returning to the steamer we passed through the principal part of the city. It is very compactly built and has many of the modern conveniences.

About two o'clock in the morning they weighed anchor and sailed away. The greater part of the day islands of the Grecian Archipelago were in sight and at 6:30 P. M. the steamer was anchored in the harbor at Smyrna on the coast of Asia Minor. Immediately the two stairways by which the passengers usually left the vessel were crowded with boatmen and those remaining in the boats were making frantic efforts to crowd their boats in ahead of the others hoping thereby to get an advantage in getting the greatest number of passengers to take to the landing. The unintelligible shrieks, the angry looks, and the nervous stampings of the boatmen seemed like the confusion of a lot of madmen who had made their escape from the insane asylum. It was as bad as, if not worse than the Board of Trade in Chicago. To add to the disorder the sea was quite rough and the little boats would rise and lower with the waves as they came toward the large vessel, appearing as if they would go together in a heap. On account of the lateness of the hour and the fact that we would touch at this port again in a few days we did not go ashore. Standing on deck we watched the people get into the small boats. The

shrieks of some of the women were nearly equal to some of their dark-skinned friends who were taking great pains to make their passengers feel safe.

We left Smyrna some time during the night and at noon the next day were anchored in the Dardanelles, a strait between the Grecian Archipelago and the Sea of Marmora. Here the Turkish officers and doctors came aboard and looked over the health record to ascertain the condition of the passengers after which we sailed on toward Constantinople.

When we awoke next (Thursday) morning, July 21, the



Scenes along the wharf at Smyrna

anchor had been let down at the wharf of the Turkish capital. This was the first time since leaving New York that the vessel had come to the wharf so that the passengers could go to or from the shore without the aid of some boat or smaller steamer. This as we found out later is in many ways a typical Turkish city. Marks of bad government, lack of public spirit, the absence of conscience in business are clearly manifest. The seeming great poverty, the boldness of beggars in making their demands, the

way that officers are armed, the lack of fire protection and numerous other things show that there is, or has been, something very clearly lacking in the management of public affairs.

Whilst the president of the United States gets fifty thousand dollars a year, the sultan gets one franc per capiti, which means about six million dollars, or about one hundred twenty times as much as the president. It is true that the president is furnished with many things which the sultan must furnish himself, but even then the amount seems enormous. Complaints are frequently made that taxes in America are high. When people in this city are told that in a certain city the rate of taxation is three dollars on each hundred dollars and that in the country it is much less they will either doubt your word or they will ask how it is possible to run the government on that score.

The only fire protection here is a man walking around on a tower from which he is able to see the whole city, and in case of fire he calls out at the top of his voice. Eight other men within hearing distance run at once when such a call is made and notify every family within the territory assigned to them. They come with buckets, etc., and do what they can to check the flames.

From this same tower we got a good view of the city. The guide pointed out the leading mosques (Mohammedan worshipping places), the public buildings and the places of interest along the seashore. After visiting several museums containing many interesting antiquities, we went to see the St. Sophia Mosque, the largest of numerous ones in the city. Our guide stopped short on a wide plank at the entrance and uttered a few words in pleading tones which to us were unintelligible. Soon came a peculiarly dressed Mohammedan with three pairs of slippers several sizes too large with simply the sole and upper leather across the front part of the foot. We slipped these on over our shoes, as gentle sinners' shoes would pollute the sacred building. Then began the difficult task of walking without losing the slippers, now up a step, now down, the guide pointing up to the fine domes,

etc., and we dividing our attention between what he said and our feet.

Here is superstition in abundance. The Mohammedans do not believe in having pictures in their places of worship, and as the Catholic Church built this structure as a place of worship, they had many pictures of angels, Bible characters, etc., painted on the walls. When the city was captured by the Mohammedans the latter aimed to destroy everything that would in any way point to Christianity. They painted over all the pictures, but when they came to one of the Virgin Mary they found that regardless of the number of times they put on paint, the picture would shine through. To us it looked more as if some one had made a few flourishes with a paint brush without even trying to make it represent the face of anyone.

Next was a large stone pillar with a piece broken out of it. The guide said that as a Mohammedan general was riding through this place he drew his sword to kill an opponent but missed his aim and cut out this piece of rock, a foot long and three inches deep, and in doing so lost his balance and put out his hand against a pillar on the other side. The print of the hand remained in the stone, and neither mortar, putty, nor paint have availed in the effort to hide these marks. Doubtless it would have made some difference as to who tried to hide them. At least we would have been glad to make the effort.

In several parts of the mosque there were Mohammedans worshiping independent of each other, now standing erect, now kneeling, now touching with their foreheads the rug or blanket upon which they were kneeling, now rising and going through the same process four or five times. Their devotion is worthy of a better cause. Surely these people "have a zeal of God but not according to knowledge." It is one thing to hear that people worship thus, but it is quite another thing to see the intense earnestness stamped upon their faces and know the futility of their efforts.

Passing through a bazaar we got some idea of Oriental bargaining. Hundreds of salesmen are in their places with wares of different kinds, and urging the passer-by to stop and look at their goods. To say that you do not want to buy does not satisfy. He did not ask you to buy but simply to look at them. The asking price is no evidence of purchase price. They expect the purchaser to offer much less, but it is not likely that he will offer less than half and in most cases they are ready to accept such an offer after they find that they cannot get any more.

After a hard shower of rain we went through the muddy street back to the vessel, glad to get away from people who were so over-anxious to get hold of our money and whose principal business was to watch for tourists as the most likely victims of their avarice.

After leaving Constantinople, the bell rang for supper. On account of the great change in the passengers we were changed to another table. At first we were not very well pleased, but we were scarcely seated when we heard four persons on the opposite side of the table talking English. That was a relief to us as nearly all who were at the other table spoke French. On inquiry we found that the party consisted of Mr. and Mrs. John H. House* and daughter Ruth and Miss Mathews, missionaries from

*John Henry House was born in Lake County, Ohio, graduated at Union Theological Seminary in 1871. In 1872 he and his wife went to European Turkey as missionaries under the American Board of Commissioners for Foreign Missions of Boston, Mass. He was first engaged in evangelistic work but later taught in the Theological School. Here he worked for sixteen years and a part of that time was also editor of the Bulgaria Evangelical News. In 1894 he was called to take up evangelistic work in Macedonia with Salonica as a center. (This is the Thessalonica of Paul's time.) There are now twenty-five out-stations with about eighteen hundred followers of evangelical truth. In Bulgaria and Macedonia there are probably five or six thousand Protestants with the Bible in their own language and largely circulated among the people, even including many of the Mohammedans. This is a country of many languages. The Bulgarians are more easily

Salonica (the Thessalonica of the Bible), who were going to Beirut thence north into the Lebanon Mountains on a short vacation. Our interests were mutual and the remainder of the journey was made much more pleasant. To add to our pleasure they could speak several languages and were able to help us in a number of instances in a material way. We learned much from Mr. House as he has had thirty-nine years experience in the mission field and has seen at least two missions developed to considerable strength under his superintendency.

The next day, Friday, July 22, at 2 o'clock P. M. the steamer was again anchored in the harbor at Smyrna. The whole scene of a few days before at this port was repeated.

We wanted to go ashore but the two observations at this place taught us that it is better to wait a little till the rush is over. A few boatmen came back after landing their passengers with a hope of getting some more. Several of us went with one of these. Here we first planted our feet on Asiatic soil.

One of the seven churches of Asia (Rev. 2 and 3) was located here. This was the home of Polycarp who, according to Tertullian and Jerome, was ordained bishop of the church at this place by the Apostle John. The following from the Kauffman and Hartzler Mennonite Church History shows that this body of

reached than the others but all are harder to reach than they are in many other unevangelized fields.

In the thirty-nine years of mission life Mr. and Mrs. House have had three furloughs in America. At present they are working in the Thessalonica Agricultural and Industrial Institute near Salonica with the purpose of raising up Christian young men from the villages to be industrious, progressive workers for the bettering of the conditions of the life of the country people. Agriculture, shoemaking, tailoring, carpentry, mason work and silk culture are taught. The boys are required to study half a day and work the other half; the course is five years.

Many of the readers will remember Miss Stone, a missionary, who was kidnapped a number of years ago in that country. Mr. House made the bargain with the gang for her release and paid the money. It was a happy time when she again returned to the mission.

believers passed through many trying ordeals, especially their illustrious bishop: "The church there (at Smyrna) had suffered much and now comes the message that there is still more to follow. This was soon fulfilled. Polycarp was first apprehended; many of his flock followed. His friends tried to conceal him and when they saw that the persecutors were coming they wanted to



Street scene in Smyrna

remove him to another place but he said, 'Let the will of the Lord be done.' He went out to meet those who came to take him. . . . He asked for an hour for prayer and meditation. It was granted. After being alone with God for some time he came out of the room and said, 'I am ready.' He was taken into the presence of

the governor or proconsul of Smyrna, who threatened to have him torn to pieces by wild beasts, but finding that to be of no avail, said that he should be burned if he did not accept the religion of the gods. Polycarp answered, 'Eighty and six years have I served Him and He never did me a wrong; how can I blaspheme my King who saved me? Bring on the beasts or fire or whatever thou mayest choose, thou shalt not by either of them move me to deny Christ my Lord and Savior.' He was burned alive. Those who urged his death most, advised the proconsul to deny the Christians the right to bury Polycarp, 'lest abandoning Him who was crucified, they should begin to worship this one.' Can we imagine a higher tribute than this, especially when we remember that it was given by his enemies?" A tombstone marks the place of his burial.

A view from the harbor gives one an idea that this is a beautiful city. The buildings come down nearly to the water's edge and the gradual slope of the hillside shows that each succeeding tier of homes rises above the preceding one as we look back from the sea. When this city was in her glory she must have presented a fine picture from this point. But when one walks through the narrow streets covered with filth, sees the poorly built houses, the rough looking people, the half starved dogs and the evidences of semi-barbarism he is almost sure to lose some of his admiration for the place.

We left this place at night and early in the morning the anchor was dropped in the harbor of Vathy, a beautiful indenture on the coast of Samos. This island is noted as one of the stopping places of the Apostle Paul, on his return from his third missionary journey. A ship anchored in this harbor is well protected from storm regardless of the direction from which it comes. The amphitheatre-like shore is graced with many modern appearing buildings in which the greatly diversified population live.

A number of young men came on board, and sang the national song; about the same time a number of guns were fired

from the fort on the side of the hill. On inquiry we found that this was the second anniversary of the declaration of the constitution as the supreme law in the land. There were a number of heavy shots during the day but there was no promiscuous shooting, and firecrackers were very noticeably absent. This suggested that the United States might get some good hints from the Turk regarding the "sane Fourth" which seems to be so much desired but is making progress so slowly.

The slopes surrounding the bay seem to be under a high state of cultivation. Melons, grapes, olives and tobacco are the principal products. Some of the steeper places are terraced and are well cared for by market gardeners.

For some distance we traveled along the route taken by Paul when he was in such haste to get to Jerusalem. Miletus was passed on our left. How vividly the discourse of Paul to the Ephesian elders came to our minds—the prayer, the tears, and the farewell, "sorrowing most of all for the words which he spake, that they should see his face no more." A little later we saw the island of Patmos in the distance. This is a bleak island containing about thirty square miles and is within easy reach of all the western part of Asia Minor and was a place of banishment. The Apostle John "was in the isle that is called Patmos for the word of God, and for the testimony of Jesus Christ." Here he received the warnings and encouragements for the "seven churches which are in Asia," and saw the mighty visions of heaven and earth.

It was nearly dark when we passed the island of Cos or Coos. This place was especially favored by the Roman government in the time of the Maccabean rule and also in the time of Julius Caesar. Paul passed one night here. About 10 o'clock P. M. we passed the island of Rhodes. Smith says, "The history of this island is so illustrious that it is interesting to see it connected, even in a small degree, with the life of St. Paul," but as that history is wholly political it will not be given here. This was an-

other one of the places where Paul stopped. Patara was also in sight. The next day (Sunday) we passed by the island of Cyprus. This was the home of Barnabas and of several others who took a step in advance of the old beaten paths traveled by the leading Christian workers of their day (Acts 11:20, 21), which must have had much to do with fitting the church at Antioch to be the leading foreign missionary church of the first and second centuries. Who will dare say that the marvelous growth of the church at Antioch was not due in part to the work of these men from Cyprus? The island was somewhat connected with all of Paul's missionary journeys as well as with the voyage to Rome.

The latter part of our voyage to Beirut was made enjoyable by the presence of the missionaries from Salonica and the places of special interest which we passed that were more or less connected with sacred history. An incident occurred on Sunday afternoon that was a little exciting, if not dangerous. We were in our state-room reading our Bibles when we heard a noise as if the safety-valve of the boilers had suddenly let loose and the steam was escaping very rapidly. It continued for half an hour or more, when the machinery stopped and the vessel began to decrease her speed. In an hour it started again and at supper the chief steward said, "We are sailing very slowly and will not get into port until tomorrow noon." (That would be four hours late.) Some one asked for the cause. He said, "Oh, the vessel is old." That did not satisfy us but we had no means of finding out the truth, as few of the crew could speak English, and even if they could have they were not inclined to let the passengers know. All night long the crew was at work, the blacksmiths were especially busy and the sound of the hammer and anvil were no comfort to the sleepy passengers. The next morning the story came on deck that one of the boilers had been entirely disabled and that an explosion had narrowly been averted. There is something fascinating about a sea voyage, but at such a time one would rather be on land than to be a hundred miles or more from any shore. But, "He that dwelleth in the secret place of the Most High shall abide

under the shadow of the Almighty," and no harm can befall him there.

For six hours before we landed at Beirut the Lebanon Mountains were in sight, and a few hours later the city could be seen in the distance. At 12:30 P. M. the vessel was anchored in the harbor and we were about to land at a port where the boatmen are said to be the most ill-mannered that are to be found at any regular port in the world. This was one occasion where we doubted whether the cheapest was the best, so we landed under the care of Thomas Cook and Son. We were on Syrian soil; then remembered we the words, "He bringeth them unto their desired haven."

CHAPTER VI

FROM BEIRUT TO TIBERIAS.

Landing—Mr. Foster and the beggars—Farewell—Large Christian Population—The Syrian Protestant College—Presbyterian Publishing House—From Beirut to Aley—On to Baalbek—Threshing—Coelesyria—Ruins at Baalbek—The missionaries from Egypt—The sad policeman—The journey to Damascus—Seen from the hill—The Great Mosque—Damascus and Paul—The bake-shop—The massacre of 1860—Leaving the city—Warlike cutlock—The scenery between Deraa and Samakh—El-Hammi—The Sea of Galilee—Tiberias

Beirut or Beirout or Beyrout is beautifully situated on the south side of St. George's Bay, an indentation on the Syrian shore, with plenty of room for the two thousand five hundred sailing vessels and the one thousand steamers that enter this port in a single year. The exports for the same time were six million five hundred thousand dollars in value and the imports were about twelve million dollars. One author says, "From its proximity to the mountains of Lebanon on which the climate is most agreeable and salubrious Beirut is an attractive place of residence; and it might rise into importance but for the odious Turkish custom-house arrangements and system of government."

No sooner had our belongings passed the inspection of the Turkish officers and we had gone through the gate than we found our party of seven almost surrounded by beggars. One of them seemed to be more persistent than the others. Finally a Mr. Foster, an attorney from New York, became somewhat annoyed and said, "What are you, a man or a woman? What is the matter with you? I can not tell what you are?" This did not offend

the person addressed, as it is not likely that any of the beggars understood a word that was said. By this time it was evident that a great many of the men wore skirts and that the sex was not always easily distinguished.

Here we bade good-bye to our traveling companions, Mr. House and family and Miss Mathews. They took the tram for a mission station north of the city where they expected to take a rest, and we went to the Hotel Orient.

This city is of special interest on account of its large per cent of professed Christians. The population numbers about one



Street scene in Beirut

hundred twenty thousand of which nearly seventy-seven thousand are called Christians. The Protestants are almost all Presbyterians and this is the center for all their mission work in Syria. The Syrian Protestant College, an institution under their jurisdiction, is located here and is doing a noble work. Mr. G. B. Steward, the treasurer of the institution, kindly showed us through the different departments of the school. They are,

School of Arts and Sciences, School of Commerce, School of Medicine, School of Pharmacy, Training School for Nurses, School of Bible, and Preparatory School. Plans had been made to open a dental school the next year. They are doing good work and in the school year of 1909-10 there were eight hundred fifty-three students who attended the institution. From the time of its opening in 1866 to the end of the school year of 1909-10 there were one thousand seventy-four students graduated from its various departments. This denomination has one hundred six mission stations, one hundred eleven schools with five thousand five hundred fifty pupils in attendance in Syria alone. They have quite a large publishing house here, from which they send out much printed matter to all the Arabic-speaking countries. Bibles and other books, a weekly church paper and a monthly paper for young people, besides thousands of tracts are published and distributed. The Catholic churches are also quite numerous and have many and well attended schools. "The Moslem element of the population is in every way less important than the Christian."

Walking along the street one day we heard a peculiar rattling of two metallic dishes in the hands of a man who had a large goatskin bottle strapped upon his back. He held his thumb tightly over a tube which was fastened in one end of the skin bottle. Just then a man hailed him. The thumb was removed from the tube and a dark colored fluid ran out into one of the brass dishes. The man drank it with a relish. We were thirsty but neither of us cared to sample the liquid.

In Germany and Switzerland we were too cold, but for the last two weeks we were too warm; and as we must cross the Lebanon Mountains on our way to Baalbek and Damascus, we decided to leave Beirut and go to one of the small stations on the mountains, there to do some writing and other work preparatory to a long journey. At 7:30 A. M. Thursday, July 28, we took the east-bound train and after crossing the Beirut River the train began to puff and groan like a thing of life. The incline was

quite steep, but by means of loops, curves and tunnels the train finally reaches the top. As we were going up, the scenery became grander and grander.

After riding for about an hour and supposing that Beirut is out of sight the train makes a curve and the city and bay burst into full view, presenting a lovely scene. The valleys with well cultivated fields, the terraced hillsides and the craggy mountains afford ample change of scenery that no one need fear monotony. At 10:00 A. M. the train stopped at Aley, a beautiful modern village, which was to be our stopping place for at least one day. This place is more than two thousand five hundred feet above sea-level. The scenery is fine and the air invigorating. It is a desirable retreat for those who want to get away from the lowland cities during the hot weather.

In looking from Aley, Beirut and the bay seemed to be far below and it would seem as though we were about at the summit, but on leaving that place we found the train was still ascending at about the same rate as on the day before. Previous to leaving Beirut we arranged with a Mr. Magdaleni to meet us on the train and to act as our dragoman through North Palestine. He did so. Having studied the country carefully, he was able to point out many things that were of interest. When the train reached Ain Sofar he said, "This is the top; we are four thousand eight hundred eighty feet above the level of the sea." The road is a narrow-gauge and the heavy grades can be made only by the aid of a cog rail.

The scenery was as interesting as the train descended as it was when it ascended. From here we had a fine view of the Anti-Lebanon Mountains to the southeast and the fertile valley of El-Bika, formerly called Coelesyria, and a little later of Mount Hermon with its snow-covered top. There were numerous wheat-fields waving in the breeze, ripe to harvest, and men and women were busily at work with sickle and rake, cutting and binding it into bundles while others were conveying it to the stack or thresh-

ing floor. A pair of oxen or cows hitched to a flat boat with pieces of iron or sharp stones fastened into the bottom constituted a threshing outfit. The sheaves of wheat were spread out on the ground or rock floor and someone standing on this boat would drive this outfit round and round on it until the straw was all ground up like chaff. In fact we did not see any straw (threshed) conveyed from one place to another, here or in Palestine, except in large sacks.

Much of this country is given to silk culture. Large mulberry groves are to be seen all along the way. These are well cared for and produce leaves to feed millions of silk-worms. While some of the silk is manufactured here, a great deal of the raw material is exported to other countries.

The lower portions of the mountain slopes are largely devoted to grape culture, the vines trailing along on the ground with their tops all toward the east and southeast. A little later they will be propped up and bear an abundant crop. Wine is one of the chief products here.

Coming to the foot of the Lebanon Mountains we entered Coelesyria, a valley lying between the Lebanon and the Anti-Lebanon Mountains. Lemley, in his "Land of Sacred Story," speaking of this valley, says, "It is one of the most remarkable plains in the East, if not in the world. It is about twenty miles wide in its widest part, and stretches from the cedars of Lebanon on the north to the base of Hermon on the south—for a hundred miles or more, and is watered by the Orontes flowing north from Baalbek into the Mediterranean, and the Leontes flowing south, entering the sea a few miles north of Tyre. If ever a land stood 'dressed in living green,' a thing of beauty to the admiring eye, this, with its vineyards, wheat fields, and luxuriant pasture lands, watered in every part by the Leontes, is entitled to that appellation." Sheep, goats and camels grazing in the fields, and the appearance of the country suggest that the soil is very fertile and that the farmers are prosperous.

We changed cars at Rayak, a village in this valley, and after dinner took a train for Baalbek, fifteen miles to the northeast. This gave us still more of a view of this beautiful valley, as the railroad runs almost parallel with the general direction of the Leontes River. The heat in the valley is very depressing while on the mountains may be seen fields of snow. We asked how it could be that the heat was so intense, realizing that we were about three thousand feet above sea-level, and so near to such large areas of snow. (It looked as if it were but two or three miles.) We were informed that the nearest snow was more than ten miles away. Then we understood better.

We arrived at Baalbek, the Heliopolis of the Greeks, the City of the Sun, and possibly the Baal-god of the Bible, at 1:30 P. M. About one-fifth of the population profess Christianity of which a very small per cent are Protestants; the remainder belonging to several denominations akin to the Roman Catholics. The place is famous for its well preserved and magnificent ruins. There are ruins of two temples, one dedicated to the worship of Jupiter and the other to Bacchus; and of a church built partly on the ruins of the great temple (Temple of Jupiter). The church was built some time after the temples but is also in ruins. While much of the architecture is Doric, Tuscan, and Corinthian, there is enough of Jewish to suggest that this may have been the house built by Solomon, referred to in 1 Kings 7:2. Others, and possibly with more reason, believe that he built this as a place of worship for his Zidonian wife who was a worshiper of the sun-god Baal. However that may be, suffice it to say that everything is on a large scale. The six columns more than sixty feet high and seven and a half feet in diameter and consisting of three pieces each are in harmony with the other ruins and helps one to form some idea of their immensity. The hewn stone in the walls are colossal. There are many that are twenty-five and thirty feet long, thirteen feet high and ten feet thick. But one's amazement is brought to its height as he looks over these wondrous walls

when he sees three stones, one sixty-four feet long, another sixty-three feet six inches, and the other sixty-two feet six inches, each of them thirteen feet high and ten feet thick. "How were they put there?" is the question asked by nearly every one who sees them, for they were placed on a wall that was already twenty-three feet high. Thus far the question has not been answered.

About a mile away from the temple is the quarry from which these massive stones were taken, and we may safely infer that the builders were trying to see how large a stone they could put into



Ruins of the Temple of Bacchus, Baalbek, Syria

the wall, but found that the one sixty-four feet long was the limit; for in the quarry there is another stone, larger than either of those in the wall. It is seventy feet long, fourteen feet high and thirteen feet wide. It is nicely dressed excepting a part of the lower side where it is fast to the rock from which the hewers intended to take it.

The workmanship on these stones is also a marvel. Although

in the wall for many centuries, they fit much better today than do the stones placed into the wall by the ordinary stone-mason of our day. He could not even place his trowel between these. No one knows with any certainty when the sub-structure of these buildings was put up, but the inscriptions on some of these stones show that the super-structure dates to the second century. These ruins cover fifteen acres.

Having spent about three hours here we went to see the Temple of Venus, the Roman goddess of love. This temple is a short distance to the southeast of those described above and is in a better state of preservation. It is circular in form and is very small when compared with that of Jupiter and Bacchus. It was used as a Greek chapel, and has many crosses on the interior walls. The outside presents a fine appearance and is Roman in its form of architecture.

Just across the street from the Grand New Hotel there is a vault which stands over the grave of Asha, the granddaughter of the prophet Mohammed. Every Friday at 11:00 A. M. the tomb is opened and Moslems gather there to worship. Our acquaintance with this religion has not been very extensive, but the more we see of it the more we feel that it is a torturing religion. What a blessed thing Christianity is as compared to the Moslem religion even if there were no future.

At the supper table we met Rev. Samuel A. Work, wife and sister, of the American Mission (Presbyterian) stationed at Benha, Egypt, who were taking a vacation and needed rest among the mountains. This gave us an opportunity to get some ideas of the mission problem from a new field, and one that we would doubtless have missed had we not formed this acquaintance. They urged us to visit their work when we came to Egypt and we arranged to do so.

Just before we left the hotel to go to Damascus a policeman came inquiring for a certain young man who had been convicted of theft and whom the policeman had been instructed to take to

the prison. The young man had gotten the confidence of the policeman and in an unguarded moment got away. The prison sentence was six months, and if the convict is not found the policeman must serve that time himself. He was very anxious to find him, but got no sympathy from his dark-skinned friends. This incident gave us a little insight into Turkish law and life. Christianity brings sympathy for those who are in distress, but Mohammedanism does not.

At 10:00 A. M., Saturday, July 30, we left Baalbek for Damascus and again changed cars at Rayak. Soon after leaving the latter place the train followed the course of a branch of the Leontes River. Doubtless the cedars and firs furnished by King Hiram for Solomon's temple were floated down this stream to the Mediterranean Sea, thence to Joppa and from there taken overland to Jerusalem.

The Anti-Lebanon Mountains appeared to be very rocky and barren, with here and there a flock of sheep and goats grazing among the rocks. These flocks are kept for meat, milk and cheese. If you want to make a native smack his lips, talk to him about sheep cheese. The sheep have very large, flat tails and when fat the tail is very heavy. The natives use this fat instead of lard.

Sercharya, a flourishing village, is situated on a fertile plain four thousand five hundred feet above sea-level and is noted as the finest fruit-growing region in Syria. The orchards looked as if they were doing their best to maintain their reputation. Boys and girls ran along the sides of the train with small baskets of apples, grapes, plums and berries trying to sell them to the passengers.

Some time before we reached Damascus our guide said, "This is the Abana River." We looked out to see whether the claims of Naaman were good when he said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" The water was very clear and pebbles could be seen at

considerable depth. The waters of the Jordan must be clearer than they are reputed to be, if Naaman's claim, so far as beauty is concerned, was not true.

Damascus, the largest city in Syria, is more than two thousand feet above the level of the sea. There are no ruins like those of Bealbek, no great buildings like the Vatican at Rome, nor is it a beautiful city like Edinburgh; but to the Bible student it is more interesting than any of these. It is one of the most ancient, if not the most ancient city in the world. It Josephus has reckoned rightly the city was founded by Uz, the great-grandson of Noah. It is mentioned as the home of Abraham's steward (Gen. 15:2) and as one of the many cities which King David conquered and garrisoned, but, like many others, through revolt again became independent and was frequently at war with the kings of Israel and Judah.

Other cities have been built and destroyed, kingdoms have risen and fallen and centuries have come and gone, but Damascus still exists. The city lies in the form of a spoon, the handle extending toward the south, with a projection on the one side, and is surrounded by a very fertile plain nearly thirty miles in diameter. Fruit and ornamental trees with here and there a minaret towering above the tree-tops present a very beautiful picture from the hillside just outside of the city. From within it is not so pleasing. True, the bubbling fountains and the shady trees are an attraction; but the narrow streets, many of them arched over, and the filth that is so intensely prominent, detract very much from what would be beautiful under other circumstances.

We went to see the Great Mosque. This building has quite a history, having been built by the heathens and used as a temple, but about the time of Constantine's death it became a Christian church. Tradition says that it was dedicated to John the Baptist and that he was buried in the church. When later the Mohammedans got possession of the country and, with it, of the church, they converted it into a mosque. So much did they build

on the tradition regarding the burial of John that they erected a tomb in the mosque, where we saw a half-dozen women worshipping, bowing with their heads to the ground again and again. Here, as in Constantinople, they brought slippers for us to put on, but this time they tied them on and so we could walk much better. Seeing a number of men lying on the floor in a large room we asked what that meant. We were told that when the building was used as a church, this room was used by the priests as a council room; but that at present it was a "lounging place." Scores of men slept there during the day and at night they went out, "nobody knows where," but they live some way. There are two hundred forty-seven other mosques in the city. There are eleven denominations of worshipers, including the Moslems and the Jews, with but one denomination of Protestants. All except the last are jealous of each other and manifest a spirit that is the very opposite of Christianity.

But the Christian is especially interested in this place because of its connection with the life of the apostle Paul, for it was near this place that he heard the voice from heaven and began to realize the truth of, "It is hard for thee to kick against the pricks." It was to this city that he came, not as persecutor as he had expected, but as a conquered man that was seeking for more light. "The street which is called Straight" is not really straight, but considering how very crooked some of the others are, it is not surprising that this one should get such a title. Passing along this street we were shown the traditional house of Judas to which Paul was taken. The house in which Ananias lived and the place where Paul was let down in a basket was pointed out too, but like many other places where certain events are said to have taken place, there is no doubt as to the truth of the event but much doubt as to the exact place. Suffice it to say that having even a traditional place pointed out makes the event more vivid.

We passed through a bake-shop where three men were baking bread, one was making the dough flat like the American does

to make pies. He used no rolling-pin, but with one hand flattened the dough and with the other he turned it on the board until he had it the shape that he wanted it. Another man was putting straw into the oven to heat it. About every minute he put a small handful of straw on the fire that was burning in one side of the oven while the third was baking the bread on the opposite side. The bread looked delicious, and we would have been inclined to try it but for the fact that we saw a sickly-looking cat lying in a basket and her bed had the same appearance to us as the flour that they used. Our hunger vanished immediately.



The home of Ananias, Damascus

In one of our strolls through the city we passed a large sycamore tree supposed to be two thousand years old. Our guide said that on one occasion as he was directing a party through the city there was a family living in the tree, and his story did not seem improbable. The tree was about twelve feet in diameter, is hollow with a shell of about nine inches, thus making a room of at least ten feet.

One can not help but feel grieved at the awful atrocities that the Christians have been obliged to endure here. The Moslems

were bitter against the intrusion of Christians and felt that the Christians were more intelligent than they and that they must expect to lose power if this work went on. They were inspired by the mutiny in India and the chance for success, and with the help of the soldiers planned a general massacre of the Christians. The latter all lived in one part of the city and with a rush their opponents came upon them when not expected, and in a short time the whole Christian quarter was a heap of ruins. From here it spread far and wide. Think of the terror of those days. It is estimated that not less than fourteen thousand perished for no other reason than that they believed in Christ Jesus. No one knows what the result might have been but for a French army which dispersed these murderers and the indignation of the European powers which aroused the Turkish government to action. This is consistent with the original meaning of the word "Damascus, a sack full of blood." That this city is prominent in sacred history is shown by the fact that there are not less than forty references to this city found in the Bible.

Tuesday, August 2, at 7:40 A. M., we took the train at Damascus for Samakh at the southern extremity of the Sea of Galilee. Our hackman on the way to the depot took us through a street that might well be called "Sheep-market" street. In the early morning the herdsmen brought their sheep into the street and the butchers were busy selecting those that were fat enough to kill. There were many herdsmen with from fifty to several hundred sheep in each flock. The train had not gone many miles until we met a caravan composed of one hundred sixty-two camels, on their way to the city laden with grain, straw, merchandise, in fact anything that they had to sell. One man would have from six to fifteen camels, each tied to the preceding one, and he leading the front one, either on foot or riding a donkey. All along the way from Damascus to Deraa we saw some movements that looked like war. There were cars of various kinds, even some coal cars, loaded with horses and soldiers that were attached to

our train. Finally it was said that the Druses* had risen against the government and had killed thirty men the night before and that the troops were being gathered to subdue them.

When we arrived at Deraa quite a large body of soldiers were camped there, and men in groups or alone were coming over the hills from several directions, all well armed and ready for the fray. From those that know not the word, "Thou shalt not kill," little more than this could be expected, but that people who claim to be civilized should resort to such human butchery is inexplicable in the light of the Bible or common sense.

Mount Hermon was in full view before we arrived at Damascus, but now as we pass he seems to lift his snow-covered head to a majestic height and his beauty is more marked. Looking out of the window as we were descending into the Hauran Valley we wrote, "Last view of Hermon," but that was a mistake. We saw Hermon frequently after that.

We saw several places where farmers had taken their crops to market in large sacks holding three and a half or four bushels each and had piled the sacks along the side of the railroad, each farmer's crop being piled alone with heaven as a roof and the universe as side walls. At one place we saw nine cars (like our coal cars) loaded with wheat thus sacked. With no drill to sow the grain, no reaper, not even a cradle to cut it, and no machine to thresh it, one could hardly expect that there would be any wheat to ship.

At Deraa we changed cars for Samakh, forty-seven miles distant, with a fall of two thousand three hundred forty-five feet.

*The Druses inhabit much of the regions of the Lebanon and Anti-Lebanon Mountains, and are noted for their conservatism in government, religion and social life. For eight hundred years they have maintained a remarkable independence along these lines. They believe in one God and may well be called Unitarians. Their religion is based on a mixture of the Mosiac law, Gospel, Koran and mythology. They number about eighty thousand, and are noted for their bravery. Polygamy is unknown among them. Nearly every one can read and write.

As a part of that distance is quite level an idea may be formed as to the rapidity of the descent the remainder of the way. This branch of the Hedjaz Railroad connecting Damascus with Haifa is far superior to the main line in engineering and scenery. After leaving the valley of Hauran it enters the long and exceedingly beautiful valley of Yarmuk and winds around the mountains in passing down the rapid decline of the valley or gorge, making many short curves, passing through seven tunnels and over many



A caravan coming into Damascus, Syria

deep precipices. There are two great curves which for wonderful engineering surpass by far the Horseshoe Bend of the Pennsylvania Railroad. The cuts in the hills show that the rocks are of a chalky nature.

Probably the most important place of interest on our route is El-Hammi, the once famous hot springs of Gadara, although

the ancient Gadara is probably three miles distant. In the days of the great historian, Eusebius, the water from these springs was believed to have wonderful healing qualities. Herod the Great came to this place in his last sickness with the hope that he might find some relief. It was here that his son, Antipater, made a great effort to get away to carry out a conspiracy when he thought that his father was dying. The son was executed at once for his unfaithfulness. This place is only about ten miles from Samakh and we were anxious to see "Blue Galilee." After leaving El-Hammi, we saw but little except what came within our range of vision while looking for that historic body of water.

Samakh and the Sea of Galilee at last.

Oh, waters blue, thou lovely Sea,
I've longed to walk upon thy shore;
Mine eyes at last can look on thee
And think on Him whom I adore.

Thou blessed Life, Thou Son divine;
Thou didst these waters often see.
They've heard Thy voice, Thy thoughts sublime;
This brings me very close to Thee.

The sight was beautiful. There was just breeze enough to slightly disturb the otherwise smooth and lovely sea. We were met at the station by some boatmen who were ready to take us across the sea to Tiberias. Arriving at the wharf the wind having become stronger it was found that the sea was a little too rough to bring the boat close enough to the shore for us to step in. We wondered what next, but were soon convinced that this was not a new experience for the boatmen for one of them came and picked one of us up and with his burden started for the boat and then came back and got the other and so we were soon in the boat and with five oarsmen we were rowed across the sea to Tiberias.

CHAPTER VII

FROM TIBERIAS TO NAZARETH

The monastery our home—Tiberias and fleas—Studying the Sea of Galilee—Crossing the Sea to Capernaum—The ruins there—Bethsaida—Magdala—Momentous moments on the Sea—The intense heat—Old Tiberias—Taking leave—Safed—"Horns of Hattin"—A battle and its results—Cana—A new experience—Going up Mt. Tabor—View from the mountain—A camel caravan

We obtained good accommodations at the Roman Catholic monastery during our stay at Tiberias, and it is doubtful whether a more favorable place for a careful study of the Sea of Galilee and the country surrounding it could have been found. Looking at a map of Palestine you will find Tiberias on the west side about half way between the northern and southern extremities of the sea. The monastery stands almost at the water's edge with a large balcony leading out from our room in such a way that the other buildings obscured our view but very little. We considered ourselves especially favored as we were here nearly two days and were not annoyed by fleas—a thing that very few travelers visiting this place can say as the following quotation will show: "Tiberias is notorious throughout Syria for its fleas; the Arabs say that the king of fleas resides here."

How inspiring to study the sea from this favorable place. In the Old Testament it was called Sea of Chinnereth (Num. 34: 11) with a slight difference in the spelling in Josh. 12:3. This name may have been given it from a city which at one time stood

on its shore. In the New Testament it is known by the names, Sea of Galilee, Lake of Gennesaret, and Sea of Tiberias. At least nine cities graced its shores at the time of Christ, the surrounding country being at that time the most populous part of all Palestine, made this a place of much traffic. The greater part of the Savior's public life was spent on or near these shores. Here He taught the people His life-giving word and healed their sicknesses. Eight of the thirty-six recorded miracles were performed in Capernaum to say nothing of those at Bethsaida, Gen-



Tiberias, situated on the western shore of the Sea of Galilee

nesaret, and on the sea. How vividly the parable of the sower comes to mind as with field glass we look on the hillside and see the wayside, the thorny ground, the stony ground, and the good ground; or how vivid the picture of the four disciples getting ready to fish but at the call of Jesus, leaving all and following Him. As the traditional places of these events were pointed out to us the picture seemed to be a present, living reality rather

than an event of two thousand years ago. As we sat and gazed at the hills, or mountains as the scriptures call them, we wondered on which one of them the Savior was when He prayed and saw the disciples pulling at their oars and with troubled minds and beating hearts expected each succeeding wave to come into the boat, and walking upon the waters He came to them with the comforting words, "It is I; be not afraid." That mountain top is no more sacred than any other, but to be where He had been and to kneel where He knelt and to pray where He prayed could not help but add sacred feelings to the occasion.

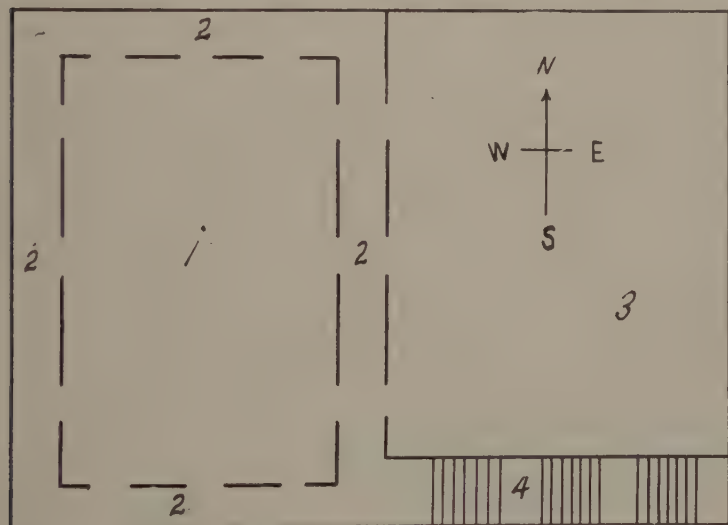
But we can not study these shores from this balcony alone, we must see some things at closer range, so early next morning with five boatmen and our guide we started for Capernaum. This was a favored city from several viewpoints. First, because the Savior not only did much of His teaching here but He made this His home. They had His very presence, not only when He taught but in His resting times as well. How many of the inhabitants had felt the touch of His healing power, the dumb were made to speak and the deaf to hear, the palsied servant was restored to health and the evil spirit who dared to come into the synagogue was driven out of him who was possessed, here even the dead were raised. Oh Capernaum, how thou wast favored! Second, this city was favored because she had a position that gave her control of the commerce of the country far beyond the Sea of Galilee even to northeastern Syria. She had a receipt of customs and was the chief city on the sea both in number of her population and in the strength of her government. As we approach nearer, what do our eyes behold? Alas, alas! There is but a small Catholic hospice here. Not even a single private dwelling. Never has a prophecy been more specifically fulfilled. She had exalted herself far above par, she has been brought just as far below. She is so completely overthrown that it could not be located with any certainty until recently.

Twenty-five years ago the Roman Catholics got possession of

what they believed to be the ancient Capernaum. They at once began to excavate among the ruins but the Turkish government required them to cease before they had accomplished much. They finally got permission to build a small monastery with a hope that when that was built they could proceed with the excavations, but nothing of any account was done until about 1905 when a priest who had visited the place went to his native country, Italy, and succeeded in raising the money needed to carry on the work. But he still did not have permission from the government. Finally on condition that the ruins be fenced in by a stone wall sufficiently high that the passer-by could not look in, they were allowed to excavate. They at once proceeded by laying a small tram-car track and the debris was hauled out and thrown into the sea.

Among the first things found was a fine stone floor which proved to be that of a worshipping place and is now believed to be the remains of the synagogue referred to in Luke, seventh chapter. The accompanying cut gives some idea. The synagogue proper was about fifty-four feet wide and seventy-five feet long, with a court all around it but under the same roof. The east and west sides of the court were a little wider and had seats against the outside wall so arranged as to face the audience room. On the east of the audience room and narrow court was a large open court without roof and a stairway leading from the street below. The architect had a marked regard for the sacred number seven as there are three parts in the stairway with seven steps in each. There were three doorways on each side from the audience room to the narrow court and three from the narrow court to the large court. There were twenty-eight pillars surrounding the audience room, each twenty-five feet long and twenty-six inches in diameter, with fine Corinthian capitals and richly ornamented lintels. The material is white limestone which resembles marble and bears evidences of having been added to on two different occasions, the first probably during the first century and the next during the third. The plan given in the cut was the original

one and was Roman in its style of architecture, being somewhat stiff. The first addition was a story put on a part of the audience room. The architecture of this was plainly Jewish, as is shown by the carvings, while the last addition covered part of the open court and was of Greek design. The pillars, bases, etc., are suf-



Plan of synagogue in Capernaum

1. The synagogue proper. 2. Court under same roof as synagogue. 3. Open court. 4. Stairway from the street.

ficiently preserved that those who have the work in charge believe that they can put it up again as it was by supplying some parts that are broken, and that there is enough of the building there to show just how it was when first built. What may be revealed by further excavations no one can tell, but the work is still going on. Poor, ruined Capernaum. "If the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day."

From this place we went to the supposed site of Bethsaida, the home of Philip, Peter and Andrew. This is best described in the words, "A heap of ruins overgrown with grass." It lies west of Capernaum and about fifteen rods from the shore. One reputed author says in speaking of this place, "Attempts have been made to identify this spot with the Bethsaida of the New Testament, but it is doubtful whether there ever was another village



The ruins of Bethsaida in Galilee

of this name except Bethsaida Julius." But all agree that the latter place was on the east side of the Jordan, and when Jesus sent His disciples away He ordered them to Bethsaida (Mark 6: 45), and on account of the storm they were unable to land just where they had expected but they came very near the place, for they landed on the shores of Gennesaret (v. 53) and no one dis-

puts the fact that this beautiful plain is on the west side of the river. With a map before you trying to trace the route with that author's idea in mind would be a very difficult thing to do. Try it.

Except the modern village of Samakh, which was probably built when the railroad was laid, and Tiberias, there is but one other village on the shore of this once swarming body of water and that is the little village of Magdala on the extreme western point of the sea. It would seem more appropriate to speak of it as a few mud hovels than as a village. This was the home of Mary Magdalene as her name would imply. The name of the village means tower, or greatness. It is anything but true to name now.

On our way back to Tiberias we got to a place on the sea where the whole body of water as well as the hills and vales bordering on it was visible. What historic places. Are we just now where Jesus walked on the water or where the miraculous draught of fishes were caught or where He slept when the storm was raging? How these questions fill our hearts with emotions. How awe-inspiring these moments are. Then to think of the events that took place on these shores. You can scarcely turn your face in any direction that is not fraught with historic interest. Here He called the four disciples, there He healed Peter's mother-in-law, in the distance yonder He preached the Sermon on the Mount, nearer by He healed the leper, in that other direction He healed the demoniac and the swine ran into the sea, over there He called Matthew to discipleship, while still in another direction He gave the discourse in parables; but time and space would not allow giving the whole list. This is an opportunity of but few, and but once in a lifetime.

In order to avoid the scorching rays of the midday sun our trip was made in the early part of the day. This sea is six hundred eighty feet below the level of the Mediterranean, hence the heat is intense during the hottest part of the year, so that people

usually want to remain indoors until evening.* An hour or more before sunset we went out to see the ruins of old Tiberias, founded by Herod Antipas during the earthly life of our Savior, and despite his efforts to make it a large and populous city there were but few Jews living in the city at any time on account of a fear of being defiled. The builders when putting in the foundation disturbed a burial place without properly removing the bones and built the city over the graves, thus making it an unclean place for a Jew to live, according to their interpretation of the ceremonial law. While Herod was a Jew by nationality, he was a heathen at heart, and had Roman and Greek tastes prominently brought out in the construction of the city. The paintings in the public buildings were according to Roman art and were an abomination to the orthodox Jew. We are not sure that Jesus ever visited the place. In course of time the fear of ceremonial uncleanness was lost either because of indifference or a lack of knowledge of the law or of the way that the city was built, for after the destruc-

*I wanted very much to see the upper fords of the Jordan and I knew that Wednesday afternoon was the only time we had left. Bro. Shoemaker did not want to go out on account of the extreme heat, even the guide did not want to go along. Rather than miss it I went alone. The distance is about six or seven miles from Tiberias by way of Samakh and taking the steamer to the latter place I walked about a mile and a half to the river. The Bedouins watched me very closely. The uprising east of the Jordan and the effort of the government to disarm them made them suspicious of foreigners. They rode by as fast as their horses could run. They wore belts with a dagger on one side and a revolver on the other and a rifle lying on the horse in front of them, but they did not molest me and the reward of seeing the fords justified the effort.

Some think that this is the place where Jacob crossed when he fled from the presence of his brother Esau, and where Gideon crossed with his three hundred; but it is doubtful whether either of these occurred at this place, as the names connected with the incident would indicate that these events occurred farther south, especially the latter.

The river has a fine gravel bottom, is not very deep except in times of high water. "For Jordan overfloweth all his banks, all the time of harvest." I saw three men wade across and noticed that it was about knee deep.—H.

tion of Jerusalem Tiberias became the leading place for the Jewish people. At present there is a population of about five thousand of whom about two-thirds are Jews, and only two hundred professed Christians of whom the greater number are Catholics.

A carriage had been ordered for us from Haifa to be at our service for a few days and finally landed us in that city. At 7:00



A Jewish cemetery, just south of Tiberias

A. M., Thursday, August 5, we left Tiberias and with it the Sea of Galilee, the most interesting, the most historic and possibly the place that was more closely connected with the life of Christ than any other in all Palestine. Scarcely were we out of the town on our way to Nazareth, when the road began to wind one way then the other up the steep hillside amid small fields on the more level parts, and immense rocks on the more abrupt parts. From these heights we had a view of Safed, a city of thirty thousand inhabitants of whom seven thousand are Moslems, four hundred Catholics, a few Protestants and the remainder Jews. This place is about twelve miles north of Tiberias. The Jews regard it as a

holy city because they believe this to be the place where the Messiah will appear.

About two hours after leaving Tiberias, Mr. Magdaleni, our guide, pointed to the north and said, "That is the Mount of Beatitudes and on the west end are the Horns of Hattin." This is the place where Jesus preached the Sermon on the Mount. The two horns are possibly between thirty and thirty-five rods apart, the one on the south being the highest is doubtless the one upon which Jesus sat as He taught the people. Thousands of people could hear Him as they assembled in the amphitheatre-like valley below. The mustard "tree," the grass, the lily, the thorns, the thistle, the grapes and the figs grew in the valley below and furnished excellent illustrations for that memorable sermon, the grandest that ever was preached on earth. From that place He could see many that would answer to the "city that is set on a hill" (most prominent is Safed); there were numerous ravines with sandy bottoms, thoroughly dry except during the rainy season when the "floods" would "beat upon" anything that came in the way. He not only taught some of the deepest spiritual truths that ever were taught, but He taught them in the most psychological manner. The author can get no better methods for his works on pedagogy than those used by the Son of God, even though they were given nineteen centuries ago.

It was near this place where Saladin, the sultan of Egypt and Syria, the leader of the Mohammedans, waged war against the Christians in the third crusade, July 3 and 4, 1187, and completely broke up the crusaders' army. This affected the spirit that went through Europe rousing nearly every one from peasant to king and brought about another crusade. On the other hand it encouraged the Moslems and this resulted in finally carrying that religion into Europe. But saddest of all, it took the land away from those who at least professed to be the followers of Him who made the land sacred and gave it to those who were His inveterate enemies.

About eleven o'clock we arrived at Cana. This is a village of about eight hundred inhabitants, half Moslems and the other half Greek and Roman Catholics with a few Protestants. Both of the Catholic bodies have commodious churches built here. The Greeks claim to have some of the water pots that were used when Jesus performed His first miracle and the Romans claim that their church is built on the very spot where the miracle was performed. After seeing the churches and eating our lunch in the monastery we walked to the spring in the valley just outside of



"Cana of Galilee"

the village. We saw several good sized ovens that were built of brick and stone. A woman was in one of these getting it ready to build a fire to bake bread while in the one across the street a dog was quietly sleeping.

Arriving at the spring we saw a number of women filling their vessels and carrying them away on their heads. This is doubtless where the water was brought from to fill the six water pots at Christ's command as recorded in John 2. Large flocks of goats and herds of cattle were brought here so that they might

quench their thirst, each man in turn supplying for his own animals. Remarkable as it may seem, they used a sarcophagus as a watering trough.

Now began a new experience. We wanted to go to the top of Mount Tabor and there is no wagon road from Cana to the mountain; so we were obliged to go on horseback over rough and winding paths and no paths, through narrow valleys and over rocky hills to the foot of the mountain and from thence it was a continual zigzagging ascent until we reached the top. Climbing the mountain on horse-back is almost as tiresome as it would be



Mount Tabor, in Galilee

to make the ascent on foot, especially for a fleshy man who was unfortunate enough to get a very hard riding horse.

In the morning before leaving Tiberias we were nearly seven hundred feet below sea-level and in the afternoon of the same day our altitude was said to be one thousand eight hundred sixty-five feet, making a difference of a little more than two thousand five hundred feet. In the morning it was a question of how to keep cool and in the afternoon and evening of how to keep warm. There are two monasteries, one belonging to the Greek and the

other to the Roman Catholics, each denomination owning a part of the summit. The guide had secured lodging with the Romans and at supper, being very hungry, took a mouthful of meat with a relish and began to masticate it; but immediately ran for the door and spewed it out. Our desire for meat vanished at once, for we were convinced that it had passed several stages beyond being good and the next few minutes were devoted to pacifying the guide to keep him from beating the cook. He did not strike, but the crimson did not disappear from his face during the meal, and it did not help the matter for him to see that we refrained from laughing only with great difficulty.

This mountain, as will be seen from the map, is the most conspicuous one in Galilee. Possibly for that reason it was suggested that it was the mountain upon which Christ was transfigured. This idea has such authority to support it as Origen and Jerome, but in spite of such evidence most students of Bible history are agreed that the place of the transfiguration must have been on the other side of the Jordan. At the time of Christ the top of Tabor was thickly inhabited, which would make it a very unlikely place for such an event; and the scripture narrative shows that just preceding this event Jesus was at Caesarea Philippi and very soon after it, "They went forth from thence (the place where they were) and passed through (not from its center) Galilee." This gives the idea that the mount on which this took place was outside of Galilee.

The sides of Tabor are well wooded. Although the peasants have cut the oaks and other valuable timbers, the monks who have it in charge are making efforts to promote the growth of these much needed kinds of wood. The cleared land produces fine pasture.

The ruins on the mountain show that the place was well fortified, the enclosure containing about four square miles. Within are the ruins of churches of several periods. As early as the sixth century there were three of them standing built in memory

of the three tabernacles that Peter wished to make. Others were erected by the Crusaders, some of which show that they too believed that this was the place of the Transfiguration. One of the monks led the way to a kind of tower. All Galilee seemed to be in view. To the east the Sea of Galilee was clearly seen about fifteen miles away. More to the north were the Horns of Hattin. Beyond that was the snow-capped Hermon. To the north in the distance were the Lebanon and Anti-Lebanon Mountains and nearer by were several wooded hills and among them was Jebel Jermak, the highest mountain in Palestine west of the Jordan. To the west was Mount Carmel and parts of the beautiful valley of Esdraelon which extends to the east on the south side of Tabor. It was on this mountain where the forces of Deborah and Barak were gathered and where the battle began with the mighty hosts of Jabin and Sisera. Standing as it does on the frontier of the tribes of Issachar and Zebulun, the tribes from which the army was to be gathered, made it easier to get the word to the people and for the people to gather without being noticed than if it had been farther away.

The next morning a heavy mist covered the summit and a last look over the vast expanse of country was denied us. Nazareth, the next stopping place, was seven miles away. The road was very hilly and stony, making it necessary for our horses to step carefully among the rocks. Twenty-five camels loaded with merchandise were seen wending their way over the hills and we wondered whether this was not just such a sight as Joseph's brethren saw when they decided to sell him. With such caravans there are always a number of men and most of them look as if they had very little conscience against traffic in human life.

CHAPTER VIII

NAZARETH TO JERUSALEM

Arrived at Nazareth—Meeting other tourists—Mary's well—Joseph's workshop—Mt. Nabi Siene—A religious service—The orphans' school—The population of the city—Leaving Nazareth for Haifa
The scenes along the way—Haifa—Sunday in this city—A ride to Mount Carmel—The view from this place—From Haifa to Joppa—Mr. Aboosh—On the train—Plain of Sharon
—Lydda—Valley of Sorak—Bittir—Philip's Well—The Plain of Rephaim—Entering Jerusalem

We arrived at Nazareth in about two and a half hours and were assigned a comfortable room in the Germania Hotel. About half an hour after our arrival, seventy-five tourists, principally Americans, came to the same hotel. Among them were a number of missionaries, several of whom we had met before. We were especially glad to see Miss Mathews whom we had met on board the *S. S. Niger*. Ex-Governor Beaver of Pennsylvania and Harlan P. Beach with other men of note were also among the number. After lunch we started out to see the sights and first came to Mary's Well, the only fountain in the town of about eleven thousand inhabitants. Here men, women and children were jostling each other to get their water pots filled first. They were talking and laughing and everything suggested that they were a merry lot, but the people are noted for being turbulent and at times there is a great strife of words in which they nearly all talk at once, each trying to make the others hear and not infrequently do they come to blows. At this time they were happy. The fountain is surrounded by a half-circle pavement about three steps below

the level of the street and about twenty-five feet across the longest part. There were twenty-six people in the place at once, some with their vessels filled and talking to the others, some just com-



Mary's Well, Nazareth

ing and others with their burden well poised on their heads were leaving. It was amusing and instructive to see them.

The Greek and Roman Catholics each have a church built over the place which they claim to be the exact spot where the annunciation was made to Mary, yet these buildings are many rods apart. The former body claim that the annunciation was made at the fountain, and when tourists come one of the priests will open a place in the floor not more than six or eight inches in diameter, let down a small pail and draw water from somewhere for the tourist to drink. This is supposed to be conclusive proof of their claims.

To the northeast of the Roman monastery is the supposed site of Joseph's workshop. It is enclosed in a small court, and while things look very ancient there is no evidence that this is the place where Jesus worked as a carpenter. The tradition

that this is the place can not be traced back farther than the seventeenth century.

There are several places of interest in this, the former home of Jesus, but none seemed to be so impressive as when we met with the missionary party above referred to on Mount Nabi Siene northwest and just outside of the town, where we had a view of the country for miles around. Five of the allotments of the



Nazareth, the home of Joseph and Mary

tribes of Israel made by Joshua were plainly to be seen from this place. The beautiful valley of Jezreel dotted with villages spread out before us as a great panorama. To the southeast was Mount Gilboa where Saul and his army had gathered against the Philistines, while a little to the north of that was the supposed village of Endor where the king had an interview with the witch and where he was told of his defeat by the Philistine army. Between here and the last named place is Little Hermon, or the Hill of Moreh of Judges 7:1; the place where "the Midianites and the Amalekites and all the children of the East lay along the valley

like grasshoppers for multitude" and were put to flight by "the sword of the Lord and of Gideon." Almost north of Galilee and nearer to us was Shunem, the place where the Philistine army was gathered against Saul. Here Elisha had one of his resting places and performed one of the greatest miracles of his life. Even Dothan, the place where Joseph had his sad experience and at least for a time was the home of Elisha, could be seen toward the south, while more to the east and much nearer was the reputed site of ancient Nain where the widow's son was raised to life. To the northwest was Mount Carmel, made famous by Elijah's experience with the prophets of Baal.

The town is surrounded by hills covered by orchards and vineyards. It is not mentioned in the Old Testament and in the times of the life of our Savior was of no repute, but viewed from this place it presents the most beautiful picture of any place we had seen in Palestine thus far. Surrounded by the Galilean hills it reminds one of little birds in the nest or the coney in the cleft of the rock, protected from the harmful influences from the outside.

With all this scenery before him (and one might expect to be charmed by it) one must be careful that he does not miss it all in the thoughts that come crowding thick and fast as he thinks of the experiences that must have come into the life of our Savior. How many times did He come in the dusk of the evening to this and other hills surrounding His humble home and look over the vast country swarming with people and think that He came to save them; that in a few years He would be teaching them but they would not listen, that the opposition would grow hotter and hotter until they would nail Him to the cross. In spite of all this He patiently worked on as a carpenter, living the model life—or did He not know this and did this come as a revelation from the Father as the time approached? In years past the thoughts came repeatedly that we knew about what it would mean to walk on these hills and think of what Jesus must have thought as He

toiled on in His shop, the humble carpenter of Galilee, but this is one of the things that must be experienced to be appreciated. We thought we knew but we were mistaken. O Wondrous Son of God. How exalted, yet how meek, how loving and how true. Well did the Father "give him a name above every name." Well may every knee bow and every tongue confess that He is Lord to the glory of God the Father.

So many of us being together at a place so impressive as this, it was thought advisable to hold a service here. Rev. ——— Beach had charge of the service. The principal speakers were Messrs. Day and Mills, the former said that two things impressed him. First, The simple life of the Savior's boyhood days; Second, That this was the place where He prepared himself for the universal life. The latter spoke on, How this place looks to a layman. We sang, "I think when I read that sweet story of old," and several other songs of the life of Jesus.

Coming down the hill we went in a body to the Orphan Girls' School, an institution under the control of the Church Missionary Society. The buildings are on the hillside and are well equipped. Here we were served with tea, after which they showed us through the various rooms and explained the nature of their work. The school is open to any one, whether Christian, Moslem or Turk. No one is received at any other time except in October, and there are usually about ten times as many new applicants as they can accomodate. This was vacation, so we did not see the pupils at work. May it long continue to be a blessing as it has been in the past, implanting Bible truth that will blossom and bear fruit for time and eternity.

Before descending into the city we took one more look over it. The eleven thousand inhabitants are divided as follows: four thousand Moslems and an equal number of orthodox Greeks, one thousand United Greeks, fifteen hundred Roman Catholics, two hundred Maronites, and three hundred Protestants. Each of these have practically separate quarters. There are a number of

schools for boys and at least two girls' schools, besides the one referred to above.

After supper we had a very helpful talk with Prof. Beach regarding South America as a mission field. He gave us some valuable information that will be helpful when a mission will be opened in that field by the Mennonite Board of Missions and Charities. We slept sweetly this one night in the city in which our Savior had slept so many nights.

The next forenoon was spent in little visits with the missionary party, getting the plans for their journey and such mission information as they could give. Our guide ordered early dinner. Here we met the same teamster that we had left at Cana on our way to Mount Tabor, and as everything was ready to go, we left immediately after dinner for Haifa. For some distance the road was quite hilly but was in fairly good condition, being the principal one between Nazareth and the Mediterranean Sea. After several miles the country became more level until we came to the great plain of Esdraelon. This is known in the Bible as the Great Plain or the plain of Jezreel and is between forty and fifty miles long, extending from the Mediterranean inland on the north side of Mount Carmel. It is very fertile as is shown by the numerous threshing floors along the way and thousands of bushels of grain piled up around them. Further toward Haifa there are many olive groves, and the mulberry plantations show that there is a good deal of silk culture here. There are also many figs and dates grown in the vicinity of Haifa.

It was five o'clock in the evening when the carriage drove up to the Mount Carmel Hotel and we were assigned a room fronting on the beautiful Bay of Acre at the foot of the mountain and in the best part of the city. This is a very busy port, importing over thirteen thousand tons and exporting eleven or twelve thousand tons of goods each year. Over five hundred of the six hundred fifty Europeans are Germans. Half of the population are Moslems and the other half not including the Germans

belong to some one of the numerous Catholic bodies. The total population is about fifteen thousand. There are several denominational schools and convents and a hospital.

We left the *S. S. Nigr* at Beirut on Monday, July 25, took a tour through some of the most historic countries and cities in the world, had our emotions awakened, now to admiration and praise, then to disgust and disdain, but through it all a loving Father has kept His own and we are back to the sea again, Saturday, August 6. On Sunday we attended services at the Evangelical (German) church. The speaker took as a text Matt. 8: 28-32 and preached a very good sermon. In the afternoon we went up on Mount Carmel, a ridge about twelve miles long extending out into the sea so as to form the southwestern shore of the bay of Acre, thence southeast separating the plain of Esdraelon from the plain of Sharon. The part extending into the sea is five hundred sixty feet above the sea, and gradually grows higher toward the other end until at the supposed place where the test between Elijah and the false prophets took place it is eighteen hundred feet above the level of the sea. This mountain is especially favored with heavy dews so that the vegetation remains green throughout the year, a very uncommon thing for Palestine. As a result there is a luxurious growth of smaller vegetation as well as of various kinds of timber.

This mountain, as far back as can be traced, was considered sacred, but the great word-picture of the prophets of Baal crying to their god to send fire from heaven to show that He was God with all of their self-torture and the ridicule of Elijah—all this contrasted with the prophet's simple prayer, "Lord God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel Hear me, O Lord, hear me that the people may know that thou art the Lord God and that thou hast turned their heart back again." has made it especially so for Jews and Christians alike. The latter have at least two convents on the mountain. We visited the one on the west end. This is said to be

the largest one in Syria and is built over a grotto in which the prophet Elijah is said to have lived. Some eighteen or twenty monks live here and there are a number of rooms kept for the accomodation of the numerous pilgrims visiting the many sacred places in Palestine.

The view from this place is one of the finest in the country. At our feet was the beautiful city even extending part of the way up the hillside like a terraced garden. To the north is the beautiful bay of Acre with the city of the same name gracing its northern shores while all around were mulberry, olive, fig and palm trees. Still farther to the north the light-house at Tyre could be seen, while to the south the shore was visible as far as Caesarea. The mountain tops of Galilee and beyond show very nicely, with Mount Hermon towering above the rest. The highlands beyond the Jordan were also in sight. Almost every landmark in sight is in some way connected with the history of the people of God.

We returned to the hotel and prepared to embark on one of the coast steamers for Joppa. The vessel came late and it was nearly dark before we got on the boat. We were assigned a room but the intense heat caused us to remain on deck all night. Here we saw a young man of fine appearance and we soon found that he could speak good English. After some further conversation it proved to be Mr. Ephraim Aboosh, a native of Mesopotamia and at that time a resident of Jerusalem, the very man that Bro. S. D. Guengerich of Wayland, Iowa, had suggested that we should employ as a guide while in and around the city. Before we reached Joppa the price was fixed with him for hotel, carriage, guide, interpreter fees, as well as tips that are expected every place you go.

We landed at Joppa about eight o'clock on Monday morning. This was the first place where we were required to show our passports, and after passing through the custom house we hurried to the railway station and succeeded in getting the morning train

for Jerusalem. True, we wanted to see Joppa; but we must come back to this place to take ship for Port Said, and we much preferred to get to Jerusalem by daylight.

We were once more being carried through the Promised Land. Read carefully Deuteronomy 8:7-9 and contrast with the land of Egypt. Here hills and valleys, there one level plain; here brooks and springs, there nothing except the Nile River. How wonderful those rugged mountains must have looked to the aver-



Jaffa, Palestine

age Israelite. True, he had seen mountains after leaving Egypt and before arriving in this land, but he knew that he was simply passing by. When he saw them here he knew that they were to be the home for himself and his posterity.

After leaving the city the railroad runs through orange and lemon orchards, interspersed with tall waving cypress trees, and soon curves to the southeast passing diagonally across the plain of Sharon. This is a most beautiful country and is very fertile. On the pasture lands of this plain the royal herds of the time of David were kept. It is frequently referred to in the Bible. From

Songs of Solomon 2:1 and Isaiah 65:10 something of its beauty may be conceived. The railroad passes through several villages, but none of them have any historic interest until we reach Lodi, of the Old Testament, the Lydda of the New. It is nine miles from Joppa and in some respects in the finest part of the plain. The place has somewhat of a history, but nothing of importance to the ordinary Bible student except the miracle that caused the people of the town and country to turn to the Lord. The apostle Peter was out on an evangelistic tour and while visiting the believers in this place told a paralytic who had been bed-ridden for eight years that Christ had made him whole. The man got up and walked and the people believed.

About two miles farther we came to a station which is about three-fourths of a mile from the village of Er-Ramleh, the reputed place of Arimathea, the home of the Joseph who helped to bury our Lord after His crucifixion. The certainty of this can not be established. Another tradition says that the place was founded about 716 A. D. It is evident that both cannot be right. This is referred to so that the reader may see how certain one is after visiting many places like this of their uncertainty.

Passing the Ekron of II Kings 1:2, and Gezer of Judges 1:29, the railway runs through the Valley of Sorek, where Delilah, Samson's false sweetheart, lived. In fact, almost every hill and valley is in some way connected with the life of this miracle of physical strength. There is the place of his birth, a little farther away the place of his marriage, in another direction the place where he took vengeance on the Philistines by burning their grain, (consult Dr. Merrill's works if you doubt whether there were foxes enough in that neighborhood to make this act practical), farther west the Rock of Etam where he gained a decided victory over a thousand of his enemies with a very peculiar instrument for battle and still farther west the place where he killed the many thousands in the pulling down of the heathen temple.

Bittir, probably the Beth-arabah of Joshua 15:61, was the

last stronghold of Bar-Cocob who tried very hard to have the Jews and Christians unite and punish the emperor for rebuilding Jerusalem and building a temple to Jupiter on Mount Moriah. The Christians pronounced him an impostor for claiming to be the Star of Num. 24:27 and would not give him their sympathy, much less join his army. Then he instituted one of the most bitter persecutions that ever befell the Christians of Palestine, and with the force that he could gather resisted the Roman army, finally making his last stand at this place where he was besieged for three and a half years but was compelled to surrender and was killed. As Jerusalem has no water supply for the railway engines, the water is hauled from Bittir to that place on the railroad and stored in large tanks.

Philip's Well, the traditional place where Philip baptized the Eunuch, is near the railroad a few miles from the latter place. It is a spring flowing beneath a wall and the ruins show that there was once a structure over it in commemoration of the event that is supposed to have taken place here. In former times it was supposed that this event took place much farther toward Hebron.

Between this and Jerusalem is the Valley of Rephaim, the place where Philistines were gathered twice against David. The first time the Lord told David to go up against them and they were defeated, but the second time he was to hide among the mulberry trees and wait until the Lord gave the signal and then attack them from the rear. The enemy was completely routed. In a few minutes more the train pulled up to the station, a fine stone building so very different from the native structures commonly seen. It is one mile southwest from the once great City of David. We were taken by carriage through the Jaffa Gate to the Grand New Hotel on David Street.

CHAPTER IX

JERUSALEM AND ENVIRONS

Salem and Jerusalem—Its glory and decline—The city wall—Different quarters—The streets—The houses—Population—The temple site
The Dome of the Rock—Methods of getting the people's money— So-called Solomon's stables—His quarries—Our Delaware friend—The Austrian pilgrims—The Church of the Holy Sepulchre—Its apartments—Two of the many chapels—Some of the superstitions

It is still a question in the minds of many Bible students whether Jerusalem is the same as the ancient Salem of Melchisedek's time. True, the Psalmist (Psa. 76:2) uses the term "Salem" where it is evident that Jerusalem is meant, but that may have been a kind of abbreviation as authors use in writing at present. Jerome said that the Salem of Melchisedek is not Jerusalem but a town far to the northeast and in his day was still called Salem. That Jebusi and Jerusalem are identical is clearly shown from Joshua 18:28. Doubtless the former name was given it because of the people who had possession of the city before the times of Joshua; and even after the lower city was taken (Judges 1:8) retained possession of the stronghold of Zion until the time of David, from which time its history really begins. Having taken the city he made that his capital, moved the ark of the Lord there and prepared to build the house of the Lord which was accomplished during the reign of Solomon, his son.

The climax of the glory of the city was reached at this time, for under Rehoboam the son of Solomon the kingdom was divided and the glory of the City of David, as it is frequently called, began to wane. Already in his reign was the city taken,

the house of the Lord robbed of its treasure and the kingdom placed under tribute. Possibly no other city in the world has been besieged so many times as this one. Aside from the twenty-eight bombardments that it suffered, it was twice razed to the ground and as many times built up again.

The city was originally built on four hills or mountains, but the debris from the ruins of these many sieges was cast into the low places until even the deep Tyropoeon valley between Zion and Moriah is almost entirely filled, and homes are built more than a hundred feet above the bottom of the original valley. At present the highest point enclosed by the wall is at the northwest part of the city which has an elevation of two thousand five hundred eighty-nine feet above the level of the Mediterranean. The city wall measures about two and a half miles around and is thirty-eight feet high. It was built more than three centuries ago but is in a good state of preservation. The workmanship shows that the stones were cut out at different periods and suggests that the present wall was built at least in part from the ruins of several preceding ones. There are seven gates to the city that are in use at present. The Golden Gate opening to the east from the temple site has been securely closed with the best masonry that the Turks could supply because they believe that some day the city will be taken by some great leader who does not believe in Mohammedanism and that he will come in through this gate, and as they are desirous of retarding that event as long as possible they have spared no pains to make it as secure as they knew how.

There is a Moslem tradition which is now accepted by the Jews with some variations that in the great judgment day Mohammed will go from the Dome of the Rock (Mosque of Omar) to the Mount of Olives and that a rope, very thin, will be stretched from a place in the wall, near this gate, and that the true followers of the prophet will be able to cross on this rope by the help of the guardian angel, but the unfaithful will not be able to cross but will fall into hell below.

The leading gates of the city are the Jaffa Gate on the west and the Damascus Gate on the north and lines drawn from these to their opposites, Stephen's Gate on the east and Zion Gate on the south, divide the city into four parts very nearly corresponding to the parts occupied by the different classes, the Jewish quar-



Jaffa Gate, Jerusalem. Our hotel just beyond the gate

ter in the southeast, the Armenian in the southwest, the Moham-
medan in the northeast and the Christian in the northwest.

Most of the streets are very narrow and extremely dirty. Brother Miller in his "Wanderings in Bible Lands," says, "But

cleanliness is unknown among the authorities of the city, and dirt and filth prevail on every side. It must have been the same in David's time, for he alludes to it when he says, 'I have cast them out as dirt in the streets.' Walking in the street in the rainy season means to wade in the mud except on the paved streets and these are so rough that care is required to keep from falling. In the dry season the dust gets very deep, and the scarcity of water and the extreme carelessness of the citizens is sufficient warrant that sprinkling the streets is a very rare exception and in no part of the city the rule.

The houses are built of stone with conductors from the roof and many of the streets are arched so that all the rain that falls upon them is gathered into cisterns. The private dwellings are generally small, many of them having but one room, while monasteries, churches, hotels and other public buildings are generally quite large to accomodate the great number of tourists and pilgrims who visit the city. The houses outside of the city wall have been built more recently and are more modern both in utility and architecture, for only during the last quarter of a century has it been considered safe to live here. At present nearly half of the population live in the suburbs.

Recent estimates place the population at sixty thousand divided as follows: seven thousand Mohammedans, forty thousand Jews, four thousand Roman Catholics, six thousand Greek Catholics, fourteen hundred Protestants and sixteen hundred others. The number of Jews is growing very rapidly, and, unwelcome as they are, the immigration is quite large. The laws are against them and hinder them very much in making a livelihood, but they are aided by their brethren in other lands who send them large amounts of money for their support because of the prayers which those in the Promised Land are offering in behalf of those who of choice or necessity are in other lands among the Gentiles.

One of the first places that Bible students want to see in the city is the one where the temple stood. This is on Mount Moriah,

one of the four hills on which Jerusalem was built. The temple area contains about thirty-six acres and extends along the east wall of the city, its longest direction being north and south, and according to Dr. Schick's models was about the same dimensions



David Street, Jerusalem

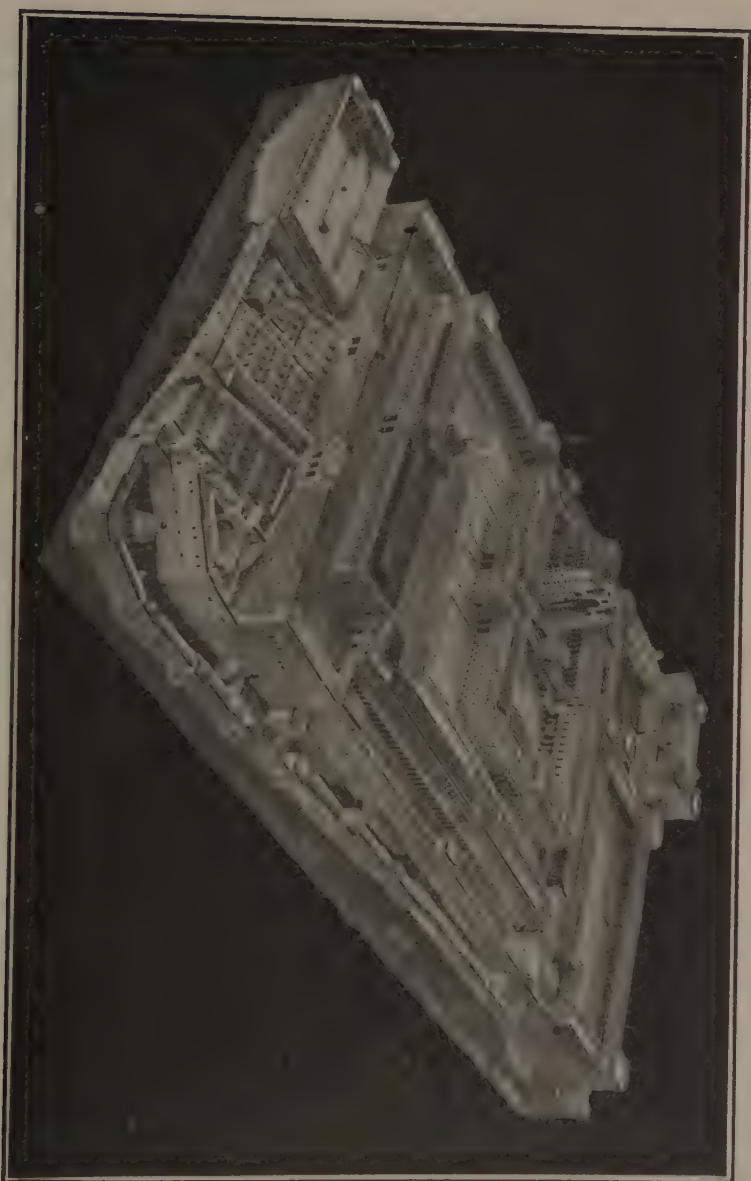


Dr. Schick's model of Solomon's Temple, Jerusalem, B. C. 1000, including the entire temple area

in Solomon's time. The cuts shown here are from photographs of actual models made by the doctor after twenty-five years of careful study and aiding in a large number of excavations, and while they may not be correct in every detail, they are likely the most nearly so of any plan that has been made in our day. Solomon's Temple, which was built about one thousand B. C., was the first one, and in general was much like Herod's; in the picture near the back and to the right of the middle is a beautiful building with a high, arched doorway. That is the temple proper while just in front, between that and the other arched doorway, stands the Altar of Burnt Offering in the Court of the Priests. All around this is a covered court, the Court of Israel, quite narrow in front and looks like a wall with an arch doorway in it leading to the Court of Women, a large open court nearer to the front. On the east side of the latter is an entrance with five pillars in front. This is the Beautiful Gate, also called the Golden Gate, and is the same referred to on page 147, where Peter and John performed the miracle of healing the lame man. Surrounding all of the above named is the large open Court of the Gentiles. Only two sides can be seen in the picture. The other buildings are the King's Palace, towers and other royal buildings.

At present the place is almost as thoroughly Moslem as it was Jewish then. On the walls of the Court of the Gentiles were inscriptions warning Gentiles not to enter the more sacred enclosures on the penalty of death. At present special permission must be obtained from the Turkish authorities and a soldier escort hired in order to visit the place. Aside from this it is necessary to exercise great care not to do anything that they would interpret as being disrespectful of their religion. In 1908 two American young ladies entered the Mosque of Omar, standing on the temple site. As they watched a Moslem praying one of them laughed at the peculiar performance. He drew his revolver and shot her on the spot.

This hill had been considered as a place of special sanctity



Dr. Schick's model of Herod's Temple, B. C. 30

long before the temple was built. Some think that this is the place where Abraham offered his son Isaac, but that is rather doubtful; first, because the mountain where that event took place was visible for a long distance for Abraham "saw the place afar off." Coming from Beersheba, as he did, this could not be done. Second, the Bible does not say that it was on Mount Moriah but on one of the mountains in the land of Moriah.

Here David erected an altar at the direction of the prophet and offered burnt offerings and later his son built the greatest, grandest and most popular place of worship that was ever built with any manifest approval of God. That was destroyed by Nebuchadnezzar and at least three, and according to some authors, four, structures have since been built on this same site. The Mosque of Omar, more properly called the Dome of the Rock, was built some time between 691 and 833 A. D. It is built in the form of an octagon, each side being sixty-six feet seven inches long. The sides are covered with marble slabs and porcelain tile. Later slabs of a different color on which passages from the Koran are inscribed were put around the entire building like a frieze. These add very much to its beauty.

The "Holy Rock," "the Rock of Burnt Offering," or the rock upon which the Altar of Burnt Offering stood, is in the center of this building and is surrounded by a high iron fence. It is about fifty-seven feet long by forty-three feet wide and six feet six inches high. Kings and priests have worshiped here and are gone, temples have been built over it and have been destroyed, unnumbered offerings have been made here. All these things have passed away; this rock is the greatest proof of its kind that God was truly and acceptably worshiped here. What a history this wonderful monument has!

As we walked around this rock we came to the north side where there was a small jasper slab in the floor into which, according to Moslem tradition, Mohammed drove nineteen golden nails, one of which disappears at the end of every epoch. They

claim that one day the devil tried to get all of these out, for he knew that when all of these nails are taken away the world would come to an end; but that the angel Gabriel happened to see him and succeeded in driving him away with still three and a half nails remaining. Of course this slab had some magical powers, and as another nail would soon disappear and probably the other two and a half also, they advised us to throw a franc (twenty cents) onto the slab, for those who did so had a sure passport to heaven, and he that threw on a half franc had at least half a



Mosque of Omar, Jerusalem

chance. They looked at us pleadingly but we informed them that we would take our chance through a higher power. It is claimed that the largest copy of the Koran in the world is kept here.

There are several other buildings on the temple platform used for various purposes, but the next one of greatest interest is the Tower of Antonio in the northwest corner of the temple area. This was built as a fortress for soldiers and at the same time gave them an opportunity to watch the proceedings of the people during the large gatherings in the times of feasts, etc. From this place the soldiers rushed to save Paul when he was in the hands

of the frenzied mob and to this place he was taken for safety. From these steps he preached the sermon found in Acts 22:1-21, but prejudice and ignorance, the two leading causes that keep people from accepting Christ, had filled their hearts and, as it always does, it unfitted them to give the matter a reasonable consideration.

Solomon's Stables, some immense sub-structures, are entered from the southeast corner of the temple area by means of rude stairways. These stables were probably built after the Arabs got possession of the country, and although tradition would have us believe that Solomon used them for his horses, it is not at all likely that he ever saw them. They are two hundred seventy-three feet long and one hundred ninety-eight feet wide; quite a good sized stable, but it should be remembered that the king would have needed thirty-five or forty such stables. (See I Kings 4:26.) During the Crusades they were used by the Frankish kings and Templars as stables. The large square pillars have holes in them that suggest that they were used to tie their horses.

A man from Delaware was with us while we were looking through the stables, and he was very anxious that we get through as quickly as possible and go to the Quarries of Solomon, which are beneath the northern part of the city. He belonged to the Masonic Order and wanted to have a good look at the place where, as he believed, Solomon had been in some of the secret meetings with the brethren (?) after he had founded that order. It would be a very hard task to prove that Solomon organized that fraternity but it would not be very much out of harmony with some other inconsistencies in his life. Ten minutes' visit with a candle and guide would convince any thinking man who would look carefully at conditions that it would be utter foolishness for a man of his rank and wisdom to hold meetings in such a place.

The following taken from brother Wenger's "Six Months in Bible Lands" is so well expressed and was almost identical with

our experience, so we quote him in full. "The quarry extends about seven hundred feet southward under the city. The roof, the sides and the floor are all of solid rock. The rock is beautifully white and is called by the Moslems 'The Cotton Grotto' on account of its unusual whiteness. In a few places the roof is so low that we had to stoop in order to pass, in other places it is so high that the light of our candles was swallowed up in the darkness.

"The quarrying was done by cutting into the face of the wall with a tool of iron in such a way as to leave the stones fast to the quarry only at the back side. Into one of the deep grooves a wooden wedge was then driven after which water was poured on the wedge to swell it, and as it swelled the stone broke loose. All through the quarries we saw grooves made by the workmen long ago. We also saw many small niches in the walls where lamps had been placed to give light to the laborers. In at least one of the low places in the quarry there was an abundance of water that could have served to swell the wedges and to slake the thirst of the workmen. A certain American architect has estimated that enough stone has been taken from this quarry to build Jerusalem as it is now, three times over. The stones are soft and easily worked, and are said to harden when exposed to the light, but the quarries are not worked now."

The quality of rock here as compared with that of other quarries would suggest that Solomon would not go farther away to get his material when he had the best so near where it was to be used. Besides this, a place now closed at the farther end of the quarry, but at one time opening near the temple area, suggest that stones were drawn up through it for at least some of the magnificent buildings that have graced these lovely hills.

As we walked back to the hotel our Delaware friend walked very close to the guide asking him a great many questions and seemed to be more pleased with what he saw in the quarries than with what he had seen during the several days previous in

which time he had visited some of the most sacred places in Jerusalem.

One afternoon, as we were busy writing, intending to go out about an hour later, Mr. Aboosh came rushing into our room and said, "Hurry and get ready to go to the Church of the Holy Sepulchre. Five hundred Austrian pilgrims came in this morning and are now marching to the Church and we want to get there before they do. Do you hear them singing? Listen!" We did hurry; writing paper was put away, and with hat and coat in hand we went out through the door, putting them on as we went. We got there before they did and found a place about six feet high near the door, a kind of platform made of stone with steps leading up. We were soon on top of it where we had an excellent view of the people as they marched in through the open court. As soon as they were all in, the guide said, "Now follow me, quick." Hurrying through several doors, we came to another platform, not nearly so large, not quite so high and no steps leading up. He said, "Can you get up there? They are just on the other side, you will have a good view from there." We scrambled up as quickly as possible and watched them file into the rotunda.

They were singing as they entered the church and as soon as they were in they knelt in prayer for some time, then began a long series of responsive readings and songs and preaching. We listened for some time, but as we were not able to understand anything we went to see other parts of the church. When we returned they were gone. For the next week we met some of them frequently, but at no time in a body as when they came.

Reckoning from the scale given by Baedeker, the building is about three hundred thirty-six feet long, east and west, and two hundred eighty-eight feet, north and south. There are twenty-one chapels, several monasteries and a number of altars besides other sacred places such as the reputed Center of the World, Stone of Unction, Chamber of the Rock, the Greek Cathedral

and a number of others. Possibly the first church was dedicated here about 336 A. D. That was destroyed and another one built in its place. Seven or eight times it was partially or totally destroyed and as often rebuilt, resulting in a structure as given above with forty-eight apartments in it.

The Greek Catholics, the Roman Catholics, the Copts and the Armenians each have a share in the building, each own some apartments exclusively and in the Chapel of the Holy Sepulchre they each have a number of lamps burning and each have a time specified when they have the right to go in, trim the lamps and replenish them with oil. Each denomination has a special color for its lamps so that they may know them, and even then there are frequent quarrels regarding them or the rotunda, which they have in partnership. So serious have these quarrels been that the Turkish government has found it advisable to have a guard to keep the peace among the different sects.

Sixteen feet below the level of the common floor of the building, approached by twenty-nine steps, is the Chapel of St. Helena, which is sixty-five feet long by forty-two feet wide. It is claimed that Helena, the mother of Constantine, sat in this chapel while some of her servants were looking for the cross upon which Christ was crucified. Going down another thirteen steps, the very appropriately named Chapel of the Invention (Finding) of the Cross, is reached, for it is claimed that by continued search Constantine's mother finally found the cross upon which Christ was crucified. Whether the word "invention" was accidental or intentional we are not told, but the thought that they intended to convey was that the cross was found and not that it was invented. Remembering that this search (if there was any) was made about three hundred years after the crucifixion took place, we may well decide that what was brought forth was *invented* and not the actual cross of Christ.

The following taken from Baedeker's Guide gives one some idea of some of the superstitions that are held by these people.

"During the festival of Easter the Church of the Sepulchre is crowded with pilgrims of every nationality, and is the scene of much disorder. On Palm Sunday, the Latins (Roman Catholics) walk in procession holding palm branches brought from Gaza which are consecrated on Palm Sunday and distributed among the people. On Holy Thursday they celebrate a grand mass and walk in procession around the chapel of the Sepulchre, after which the washing of the feet takes place at the door. The Franciscans celebrate Good Friday with a mystery play and with the nailing a figure to a cross. Late on Easter eve a solemn service is performed; pilgrims with torches shout Hallelujah while the priests move around the Sepulchre singing hymns. The festivals of the Greeks follow the Julian calendar which is thirteen days behind ours. As their Easter also falls on the Sunday after the first full moon of spring it may occur before or after ours. One of the most curious ceremonies is the so-called Miracle of Holy Fire which strangers may witness from the galleries of the church. The wild and noisy scene begins on Good Friday. The crowd passes the night in the church in order to secure places. On Easter about two P. M., a procession of the superior clergy moves around the Sepulchre, all lamps having been carefully extinguished in view of the crowd. Some of the priests enter the Chapel of the Sepulchre, while others pray and the people are in the utmost suspense. At length the fire which has come down from heaven is pushed through a window of the Sepulchre and there now follows an indescribable tumult, every one endeavoring to be the first to get his taper lighted. The sacred fire is carried home by the pilgrims. It is supposed to have the peculiarity of not burning human beings, and many of the faithful allow the flame to play upon their naked chests or other parts of their bodies. The Greeks declare the miracle to date from the apostolic age, and it is mentioned by the monk Bernhard as early as the ninth century. Khalif Hakim was told that the priests used to

besmear the wire by which the lamp was suspended over the Sepulchre with resinous oil and set it on fire from the roof."

Among the many things to be seen there, a few will be mentioned: A stone said to have come from the center of the earth and now to mark the center of the world. Beneath it is said to be **the place of torment.**

An opening in the wall where there is a cleft in the rock said to have been made at the time of the earthquake when Christ was crucified. As Christ was crucified just above this rock and Adam was buried just beneath it the rock cleft in such a way that the blood of Christ flowed down upon the skull of Adam and **he was cleansed from his sins.**

A silver plate to mark the place where it is said that the cross of Christ stood. Hundreds of people bow down here and kiss this plate. Several did this as we were passing.

What awful delusion! What impostors to make the ignorant people believe such things. May the Lord speed the day when conviction will come to the hearts of these malicious perpetrators and when the light of the Gospel will dawn upon these benighted souls so that they can no longer be imposed upon in such a godless manner, but will find their salvation in Him who said, "I am the light of the world."

CHAPTER X

JERUSALEM AND ENVIRONS (Continued)

The Jews' wailing place—The Pool of Bethesda—The Convent of St. James—Jewish quarters and synagogues—The Christian quarters
The Via Dolorosa—A ride around the city wall—Valley of Hinnom—Zion farmed—"The field of blood"—Job's well—Pool of Siloam—Fountain of the Virgin—Mount of Offences—Moslem and Jewish cemeteries—Three noted tombs—Church of the Tomb of the Virgin—Services at the American Free Church—Garden of Gethsemane—Mount of Olives—A view from the tower—The Syrian Orphanage—
The Tombs of the Judges and of the Kings

The scene at the Jew's Wailing Place is very touching. It is situated near the Temple site, in fact almost under the shadow of that place. The stone wall bearing that name is one hundred fifty feet long and nearly sixty feet high. Nine courses of stone at the bottom are made of very large blocks and the remaining fifteen courses are made of much smaller ones. The general shape of these hewn stone show that they were not designed by the same builder but that the lower courses were the work of a much earlier period, in all probability of Solomon's time. Here the Jews meet every Friday afternoon to engage in lamentation. About four o'clock in the afternoon as many as two hundred gather here to weep and pray. This beautiful prayer is sung, or rather wailed:

(Leader) "For the palace that lies desolate,

(Audience) We sit in solitude and mourn.

(L) For the palace that is destroyed,

- (A) We sit in solitude and mourn.
(L) For the walls that are overthrown,
(A) We sit in solitude and mourn.
(L) For our majesty that is departed,
(A) We sit in solitude and mourn.
(L) For our great men that lie dead,
(A) We sit in solitude and mourn.
(L) For the precious stones that are burned,
(A) We sit in solitude and mourn.



Jews' Wailing Place

- (L) For the priests who have stumbled,
(A) We sit in solitude and mourn.
(L) For the kings who have despised Him,
(A) We sit in solitude and mourn."

Another one equally touching and showing the Jew's idea of the return of their nation, not only to Jerusalem, but to power as well, is also given:

- (L) "We pray Thee have mercy on Zion.
(A) Gather the children to Jerusalem.
(L) Haste, haste, Redeemer of Zion.

- (A) **Speak to the heart of Jerusalem.**
- (L) May beauty and majesty surround Zion.
- (A) Ah, turn Thyself mercifully to Jerusalem.
- (L) May the kingdom soon return to Zion.
- (A) Comfort those that mourn over Jerusalem.
- (L) **May peace and joy abide with Zion.**
- (A) And the Branch spring up in Jerusalem."

Coming there at the time when these exercises are going on one can not help but feel that their sorrow is real and their prayers earnest because of the tear-stained faces; but earlier in the afternoon there may be seen a few people, especially women, in prayer and people coming here at such a time are apt to doubt the sincerity of these people. Several years ago a party came here and heard several women wailing and as they were heavily veiled, one of the number said, "I do not believe that they are crying. I am going to inspect." He stepped up to one old lady and lifted her veil. Coming back to his friends he said, "I am sorry I did that. There were great tear drops running down over her cheeks." Are the hardening of the sinners' hearts and the disposition of professed Christians to do and live only that part of the Gospel that is popular, an indication that the time is near at hand when "the fullness of the Gentiles be come in?"

The Pool of Bethesda, the place where the many "impotent" people were "waiting for the moving of the water," has long since been supposed to be the one near St. Stephen's Gate, and the many thousand pilgrims that visit the place annually believe with a certainty that this is the place; and so it may be, but there is no certainty about it. It is about three hundred twenty feet long and one hundred twenty feet wide. There would be ample room for the five porches referred to in the Scriptures. As one enters, he is at once attracted by the many tablets on the wall on which the story of the healing of the helpless man as found in John 5:1-9 is written or printed in sixty different languages, for the benefit of the many pilgrims who visit the place so that all

who can may read. A few years ago there were only about half as many languages represented. Others are added each year.

There are a great many monasteries in and around Jerusalem (not less than thirty-five), some of which are built so as to accommodate several hundred pilgrims at once. They are usually built and supported by foreign capital. Some tourists get accommodations here instead of at hotels, as the rates are cheaper. Many are built because of some event that is supposed to have occurred there. The St. James (Convent) was built on the spot where James, the greater, was beheaded, as they believe. In this one there are three sacred (?) stones. The lower one is said to have come from Sinai, the middle one is claimed to be one of the twelve stones spoken of in Joshua 4:3, and the top one from the place where Christ was transfigured. These are placed inside of a screen with a hole in the screen at each stone. The people have kissed these stones so often that they are all colored and worn. We passed without kissing them. Other monasteries have things just as inconsistent which are shown to the poor ignorant pilgrim and he believes that certain virtue comes to him by kissing or in some other way showing his appreciation.

There are very few things of interest in the Jewish quarter of the city and there seems to be no effort made to improve along any line. The filth is simply amazing. The great wonder is that the people are not all carried away with plague and epidemics. The people seem to be very sincere and are coming back from various quarters with a hope that the time is not far distant when they shall again be a people having their own government and the Messiah will come and be their King; but they, as well as their part of the city, will need a thorough cleaning, literally if not spiritually, before they are ready for such an event. Even their synagogues are not kept respectably clean. We were in the largest one in the city on a Saturday, their Sabbath. There were groups gathered in different parts of the room and one in each group assumed the place of a teacher. He discussed parts of

the Law and even some of the prophecies, especially those regarding the Lord's coming. In the middle of the room was an oval shaped platform surrounded by a banister. This was called the Holy Place. Two little boys were quietly playing on this platform. This would not correspond very well with the rules laid down for the admittance into the Holy Place in the Tabernacle which this was to represent. Only the priests were allowed to enter there.

It would be natural for the tourist to go to the Christian quarter to find the sacred places connected with the life of the Savior, only to find that he had gone to the wrong place. The place where the temple stood and where the Mosque of Omar (or more properly called the Dome of the Rock) now stands is to the Mohammedan the most sacred place in the city and it is but natural that, having control of the government, they would flock around that place themselves, and the incidents of Christ's life just as naturally twined around this same place, so that some of the most interesting places in the city are in the Mohammedan quarters. Some distance west of the gate of St. Stephen's, and after passing the doorway leading to the Church of St. Anne, the Chapel of Scourging is reached, where it is claimed that Christ was scourged. Here begins the *Via Dolorosa*, meaning, the Road of Suffering, the street over which Jesus is supposed to have traveled on His way to Calvary. Fourteen stations are pointed out between Pilate's Judgment Hall and the supposed place of crucifixion.

The Greek and Roman Catholics make every possible effort to prove that the place where the Church of the Holy Sepulchre stands is the place where the tomb of Christ was, and as He was slain outside the city wall, and as the Church is inside the present wall, they have excavated and found a wall which they claim was a part of the one that surrounded the city in those days, but close examination suggests that it was the foundation of a house. It is a question (after passing several of those stations) whether the

real way to Calvary does not lead to the northwest and pass through the Damascus Gate to what is known as Gordon's Calvary which will be discussed later. (See cut.) If so, some of the places shown are wrong, but following the road that the Catholics point out, we turn southeast and find a hospice or kind of an inn for Austrian pilgrims on the right side of the street, and one on the left for the United Armenians. These places are in charge of some priests who at times have large bodies of pilgrims for a few days at a time. For the first time we were informed that the Lazarus of Luke 16:20 had a house, for along this road to the



Damascus Gate, Jerusalem

right is pointed out the house of Lazarus and just a little farther down the street, on the opposite side, is the house of the rich man of the same parable. True, there is quite a difference in the two houses, but it is not likely that such a man as Lazarus is pictured out to be would have had a house that would have stood through the ravages of war and the blasts of the elements to the twentieth century.

At the fifth station one Simon of Cyrene was forced into

service and at the sixth, a girl is said to have given a towel to Jesus. In a house at the side of the street is an image of Christ, life size, wiping the sweat with a towel, another image of the girl, another one of Simon, and one of a soldier. At the sixth station, to the left, is the House of St. Veronica who, it is claimed, wiped the sweat from the Savior's brow at that place as He was on the way to Calvary. As a reward for her kindness, the picture of that blessed face was left on the handkerchief. This is no more wonderful than that this selfsame handkerchief is shown today among the sacred relics of several churches in Europe at the same time. So at each one of these stations some event is supposed to have occurred, and the people in charge are very ready to explain and to receive the "bakshiesh," which they expect and are quite free to let travelers know that they expect it. When, Oh when will people learn that such things are the silliest nonsense, and that these things are done against better knowledge and for selfish purposes.

So far these descriptions have been of places inside of the city wall. On Saturday, August 13, we, in company with Mr. Perry of Delaware, and our guide, rode around the city. This was our first experience on the back of the Palestine donkey. It was amusing to the young guide to get behind us and tickle one of our donkeys to make him kick. We made him understand that as guide it was his duty to be ahead and explain everything as we came to it. Passing through the Jaffa Gate, for a very short distance we went toward the southwest on the road leading to the railway station, to Hebron, and to Bethlehem. This road crosses the Valley of Hinnom diagonally while the by-path leading around the city follows the valley and soon reaches the Barker es Sultan. This valley was at one time used as a reservoir, but much of the masonry has been destroyed and part of it is filled in and used for gardens while the other part is used for a cattle market on Fridays. To the right is the thrifty German Colony with houses much more modern than those of the well-to-do Arab

Almost immediately after turning to the east the road leads past the burying places of the different Christian sects. Just before coming to these cemeteries, another road turning to the right leads to an English school. Near this school are some remains of an old wall, probably the wall that enclosed Zion with the present city in the days of David. Today that place is farmed, and one is reminded of the words of Jeremiah, "Zion shall be plowed as a field, and Jerusalem shall become heaps." The heaps have to a very great extent been cleared away, but this place is proving to thousands each year the truth of this prophecy. Just south of these cemeteries is the so-called house of Caiaphas and the Chamber of the Last Supper. Following the valley and crossing to the south side we came to a Greek convent built to commemorate the Field of Blood of Matthew 27:8. The Bible is silent as to where this field was and several others are shown as the place, which may well be considered good evidence that no one knows where it is. Many bones are shown which, it is claimed, were gotten from this field, but that is no evidence as the reader will readily understand from some things related previously to this.

A little farther on the three valleys, Hinnom, Tyropoeon and Jehoshaphat (the last one is also called the valley of the Kidron) meet and from that point is called Kidron, and is sometimes termed the Valley of Fire. Near where these unite is Job's Well. It would be interesting to know whether this well is ancient or modern. If the former, it is quite possible that this is the Enrogel of Joshua 15:7, as the people there would have us believe but this can not well be established. Enrogel was the place where Adonijah made a feast and tried to usurp his father's throne. Here the trusted servants of David, Jonathan and Ahimaaz, were hid ready to convey any news to the king that would come to them from within the city walls where Absalom was planning the destruction of his father.

From this place we turned north following the Valley of Je-

hoshaphat, and soon came to the Pool of Sileam to which the blind man came to wash at the command of Jesus, and as a result "came seeing." This pool is very small, compared with some others. It is fifty-two feet long and nineteen feet wide. There is not another pool in the city or near it that is more difficult to approach than this one. Down, down these stone steps the blind man must have felt his way until he reached the water below. Here were two women quarreling: the one said that she was a widow and that the other shut off the water from her (the widow's) garden. She called her a thief and heaped upon her all the stigma she could think of. The accused thief did not take kindly to this. While listening we were reminded of the words, "A woman's tongue is loose at both ends," and it was quite evident that these tongues were quite loose at least at one end. Neither of them seemed to lack for something to say, and nothing was too bad to apply to the other, but they kept themselves on opposite sides of the pool.

The water of this pool is supplied from the Fountain of the Virgin, a spring that is about eleven hundred feet away. At one time the water was carried to the pool by a surface channel but later there was a subterranean passage made through the rocks. For some reason this passage was not made in a straight line, its entire length being seventeen hundred fifty feet. There are decided evidences of a lack of engineering in this passageway, for beginning to drill at both ends it was found that the workmen had passed each other, so they began to dig toward each other and so completed the work. One can pass through from the spring to the pool, but as the spring is intermittent and as the passage is only about two feet high some places, it is considered quite dangerous.

East of this Fountain on the lower slopes of the Mount of Olives is the great cemetery of the Jews. The tombstones lie flat on the top of the grave instead of standing at the head, as they do in America. The number of Jews buried here has been

estimated at thirty thousand, but the actual number may be twice that. Some of the tombs that were hewn out of the rocks are now used as dwellings in which some Moslems live who make a livelihood by stealing, farming and cattle-raising.

A little farther up the hillside is the Mount of Offense, a hill which in the real sense is a part of the Mount of Olives. Whether this place derived its name from the high places established by King Solomon in honor to the heathen gods, or from some other cause is not known, but II Kings 23:13 gives a pretty dark picture and most travelers associate the things related in that verse with this place. A convent is built on the top of this hill which also serves as a kind of seminary.

One is scarcely past the thousands of graves of the Jews on the slope of the Mount of Olives until he sees on the other side of the valley, on the slope of Mount Moriah, the tombs of thousands of Moslems and he is made to feel that he is in the city of the dead so typical of the darkness and death of the people, considered from the Gospel point of view. The tomb-stones stand erect instead of lying down as they do in the Jewish cemetery.

The monument at the base of the western slope of the Mount of Olives, sometimes called the Pyramid of Zacharias, is a remarkable piece of workmanship. It is nearly thirty feet high and sixteen feet square, and is hewn out of the rock of the mountain, the rock being cut away from it and the monument still being a part of the mountain. It has several chambers. The Christians claim that it is to commemorate the Zacharias of Matthew 23:35 and the Jews claim that it is in memory of the one mentioned in II Chronicles 24:20.

Just a little farther north is the tomb of St. James where according to a tradition (which in all probability is a false one), the apostle James hid himself without food from the time Jesus was arrested in the Garden, until His resurrection. There are

also a number of chambers in this tomb and a passageway connecting it with the tomb of Zacharias.

There is still another monument that is worthy of notice here—the Pillar of Absalom, standing ten or fifteen rods north of the Tomb of St. James. Like that of Zacharias, it is cut out of the mountain, or at least the lower twenty-one feet of it. It is nineteen and a half feet square at the base and has a superstructure of twenty-seven feet, making the monument forty-eight feet high. It is beautiful in its design and had a number of chambers but they are largely filled with rubbish. This may be the one referred to in II Samuel 18:18, but some of the architecture of the superstructure and the paintings on the inside are suggestive of a later period. That may be due to some remodeling made necessary by the ravages of one of the many wars that have taken place here. The one question is, How did these ever escape so well for it is evident that they are of very great age and have passed through many sieges seemingly unharmed. The disrespect of Absalom for his father causes the Jews to pelt this monument with stones and almost any time one can see a number of stones the size of a fist and larger lying at its base.

At some early period, possibly before the Christian era, the tradition arose that the valley of Jehoshaphat would be the place of the last judgment and that idea was later taken up by the Moslems. This accounts for the fact that the Moslems bury on the east slope of Mount Moriah as near to the Mosque as they can and yet be as near to the valley as is practical. For the same reason the Jews want to bury near the sacred Mount of Olives and the valley of the judgment. Many who are financially able arrange to have their bones shipped from other countries to Jerusalem to be buried here, expecting to gain some advantage, both from the place and from the fact that here they will be buried near the prophets. Alas, how very ignorant of the things that bring real advantage in this life and the blessings of divine favor in that great day.

Sixty or seventy rods north of the Pillar of Absalom is the Church of the Tomb of the Virgin. This is mentioned here simply that the location may be better understood and will be described later. On the way from the former to the latter, the Golden Gate referred to in the chapter preceding this one is in full view and attracts attention, not so much from its appearance as from its history.

Passing the traditional spot where Stephen was stoned and at the northeast corner of the city wall turning west, we were



Exterior of Tomb of Christ, Gordon's Calvary, Jerusalem

soon at the Grotto of Jeremiah which in all probability was once a stone quarry and, according to tradition, is the place where Jeremiah wrote his Lamentations. This place like many others is clouded with great uncertainty.

A short distance north of the Damascus Gate, and to the right of the road that leads to Nablus, is what is known as Gor-

don's Calvary, so named because that general in his explorations in 1882 decided that this was the place where Christ was crucified and that the tomb at the foot of the hill was the place where he was buried. This fits the Bible account much better than the place where the Church of the Holy Sepulchre stands, for now as then it is outside of the city. The Catholics make great efforts to show that the Church site was at that time outside of the wall, but the unbiased student after careful investigation usually decides that it was inside even at that time, and there is no Scripture that has yet come to our notice that does not harmonize with this place. The hill has much the shape of a skull, the part toward the city being the front, and the tomb at the foot of the hill from its seclusiveness, its size and shape suggests the burial place of a family and the kind of place that would harmonize with the nature of the Savior.

Farther to the southwest is the Russian Establishment. There are three hospices, two for males and one for females, the home of the Russian consul, a hospital, a cathedral and several other buildings. Passing these we came again to the Jaffa Gate and gave the donkeys in charge of the boys who followed us and urged the donkeys on when they went too slow for it was very evident that Americans did not understand Palestine donkeys and the donkeys, like many of the people, did not want to understand the Americans, especially when we wanted to hurry them. The owner understood that and avoided supplying us with whips.

Sunday morning at 9:45 Mr. Aboosh called at the hotel and accompanied us to the American Free Church, in the northwestern part of the city, outside of the city wall. This church is in charge of Rev. J. W. Davis of the Missionary Alliance. A number of Americans were present and Dr. Blackburn of Oregon, U. S. A. preached the sermon, basing his remarks on Matthew 28:19. After the service quite a number of us went to the Home and School for Blind Girls, under the direction of Miss M. J. Lovell, a fine Christian lady, who is devoting her life to the wel-



Interior of the Tomb of Christ, Gordon's Calvary, Jerusalem

fare and comfort of these unfortunates. The work is growing as the number of girls is increasing and there is great need for a larger building. A financial report for the year ending September 1909 was handed to us and it showed very careful management. There were five girls there from the mission at Hadjin, Turkey, where Rose Lambert, well known to many of our readers, has worked for a number of years and is now succeeded by her sister Nora. Others are from Arabia as well as from places



The method of measuring grain in Palestine. "Good measure, pressed down, shaken together, and running over."

nearby. The girls sang several songs, one read a part of Acts 5 and another, quite a small girl, recited the first miracle. In the afternoon we went back to the same church to the dedicatory services. It was known for some time that the missionary tourists referred to on page 135 would be there at that time and the

dedication of the new church was postponed until their arrival. Dr. Beach of Bangor, Me., preached the sermon, using Psalms 137: 5, 6, as a text. The church is commodious and well suited to their work.

One morning our guide, Mr. Aboosh, came into our room and said, "This is the anniversary (according to the Catholics) of the burial of the Virgin Mary, and we ought to go to the Church of the Tomb of the Virgin as soon as we can." We went. It was an old stone building with no inviting appearance inside or out. Before we got near the place we saw the tents and shades put up by some who came from a distance. Outside there was every indication of a time of festivities. All kinds of eatables were on sale. The people were sitting around in groups having a good time. Coming nearer the tomb the scattered groups became a throng with some going in and out all the time, only with great difficulty on account of the crowds about the door. We finally got in. What a sight and what a smell! There were only two small windows and they were where but little air or light could come into the building, making the door almost the only means of ventilation. A hundred lamps and an equal number of candles provided the light. We began to descend as soon as we got inside and counted the steps as we went down. There were forty-seven steps to the common floor of the church which was in the form of a cross. The church is twenty feet wide and ninety-three feet long and every available spot was crowded with spectators while the priests dressed in priestly uniform were chanting the service at the direction of the patriarch. He was a very prominent figure in the service and was most gorgeously robed. His crown, set with many diamonds, sparkled in the light of the many lamps and candles. Tradition says that Joachim and Anne, the father and mother of the Virgin, as well as Mary herself were buried here, but that the Virgin was taken to heaven the next day. While this day's service commemorated her death the service of the next day would be in memory of her ascension. On further inquiry we

found that the Greek and the Armenian churches and even the Moslems had share in the tomb and had their special hours. The whole proceeding seemed to us to be of an idolatrous nature.

A few rods to the south and a little to the east from the Tomb of the Virgin is the Garden of Gethsemane, a place that can not help but impress the traveler if his thoughts are in any way connected with what occurred here. Other places are laden with many historic events; this has but one. Here "the Saviour prays alone" and in the intense agony of His soul "his sweat was as it were great drops of blood falling down to the ground." "Am I just now standing where those drops fell and is not this ground too holy for my feet?"

As intimated before there are a great many places that are very uncertain, and while there are no positive evidences regard-



Garden of Gethsemane, near the foot of Mt. Olivet

ing the Garden, there seems to be but little doubt about it. Since the fourth century there has been a general agreement that the place now pointed out is the true one. There are eight very old olive trees here, some writers claiming that they are the same

ones that were there in the time of Christ, but it should be remembered that Titus cut down all the olive trees here. It is more likely that some Christian planted them to mark the spot. There is a stone wall around it enclosing between one-half and one-fourth acre and an iron fence inside of this, leaving a wide hall between the wall and the Garden proper. This is to keep the people from plucking the flowers. The place is well cared for by some Franciscan priests who water the garden and do all they can to preserve the life of these old trees. It is very beautiful and also quite impressive, but not as much so as it would be with less of the artificial, for while it is called a garden, one can be quite sure that it was not particularly a flower garden.

The entrance to the Garden is on the east side, opening toward the Mount of Olives and is near a large rock, said to be the place where the three disciples slept, while a cylinder-shaped stone in a wall only about two rods from the entrance is pointed out as the place where Judas betrayed his Master with a kiss. It is a grey sand-stone, but pilgrims and others have been kissing it so many times that it has become smooth and is of a brown color.

It seems to be more important that the different denominations have a place with which they connect a sacred name than that the exact place where the event occurred be pointed out. For illustration, in Nazareth there are five places pointed out as the place where the people wanted to cast Jesus down over the precipice to kill Him. This was made necessary, not because this method of His destruction was planned five times, but because there were five denominations and each must have a place. There are many examples like this, and the Garden is no exception. The Greeks have a place farther up the mountain which they call Garden of Gethsemane, though very few people except those belonging to that church believe that this is the place of Christ's agony.

Continuing the ascent a few minutes more, the summit is reached. This place is known by several different names in the

Scriptures but they are all so definite that there can be no mistake as to what is meant. The most common are, Mount Olivet. The Mount, The mountain which is on the east side of the city, etc. While it is true that one gets disgusted at some of the things that are said to have occurred here, such as the place where the Virgin Mary, when ascending to heaven, let her girdle fall into the hands of the apostle Thomas, and other things of like nature. It is also true that things did actually occur here for the place is fraught with historic events. Across this mountain David fled from his son Absalom, here (on the southern portion) Solomon built high places for his heathen wives, Jesus crossed here on His triumphal entry into Jerusalem as well as on His many trips between Bethany and Jerusalem; here (on the northern peak called Mount Scopus) Titus encamped in his siege of the doomed city. Going farther east past the large Russian church and several other buildings, up the Belvedere Tower, two hundred fourteen steps to the balcony at the top, the country for miles around as well as the city with its environs lies spread out as a great panorama. So true is this that it seems one could almost see the pages of history fulfilled in very fact. The sun seems to be rising to his zenith, the Savior has just left the little village of Bethany and sent His disciples to Bethphage to get the beast that was to carry Him to Jerusalem and He is seated thereon with a great crowd following Him while another crowd is coming from the city, crying, "Hosanna in the highest," with great demonstration. He proceeds a little farther and there weeps at the thought of the awful carnage that is to come upon the city only a few decades later. He proceeds to the city through the Golden Gate into the temple, and for several days He goes back and forth and with each advancing day the burden of the sins of the whole world seem to be growing greater. But one night He does not get over the mountain; the burden is so great that He stops in the Garden. See Him in the bright moonlight only a few hundred yards from where we are. He bows with grief, His face is near the ground.

Oh, sacred sweat, Oh Blessed Son.
It falls not there for sins of thine;
Yet by Thy faith the vic'try's won,
And blessings from that scene are mine.
Those drops of blood were shed for me,
My sin, the cause, may God forgive,
And may my life the purer be
For that night's scene. God help me live.

What means that crowd of men coming up the hill? Why should they have torches in the moonlight? They are coming close to the Savior. There, they have the hand-cuffs on Him. They are leading Him away. Close the scene for that night. It will be enough to think of the results the next day. It is scarcely nine o'clock the next morning when from where we now are could have been seen a central figure making great efforts to carry a heavy cross but was not able, then, aided by another, He is led out through the Damascus Gate, a soldier ahead, one behind and one on each side. Alas, alas! they are driving the spikes through His hands and feet, to die the ignominious death of a criminal. How plainly the cross can be seen from this place! Even the tomb where He was buried could be seen but for some trees that are in the way.

A great many places of Biblical interest can be seen from this tower. Far to the southeast, across the Dead Sea, are the mountains of Moab where in all probability the awful scenes of II Kings 3 took place. Farther to the north is a mountain range called Pisgah, with one of the peaks towering above the rest, called Nebo, from which Moses saw a very large part of the Promised Land; for it is remarkable that the higher elevations of that land should be at the extremities, and that in central Palestine only Ebal and Gerizim were higher than the place where Moses stood. From this tower, the eastern highlands, beyond the Jordan, the home of the two and a half tribes, were in plain view. On the west side of the Dead Sea is the Wilderness of Judæa where David spent part of his time while in exile and where John the Baptist aroused all Judæa by his preaching.

Slightly to the southwest from the tower about ten miles is the town of Tekoa which is mentioned a number of times in the Old Testament, but is most noted as the birthplace of the prophet Amos. Bethlehem is about five miles to the southwest and about an equal distance from Tekoa. Looking north, northeast and northwest are Ai, Michmash, Rimmon, Ramah, Anathoth, Nob, Bethel, Beeroth, Gibeon, Mizpeh and a number of other places of less importance.

Northwest from the city, in the outer part of the suburbs, are the buildings of the Syrischen Waisenhaus (Syrian Orphanage), under the direction of the German Lutheran Mission. This institution was begun in 1860 on a small scale. They had but one building large enough to care for a few boys, and with the opposition of the Turkish government found it very hard to get along, but the government grew less oppressive and more funds came and more buildings were added. In 1905 they opened an orphanage for girls which is not so thoroughly organized as the work for boys. The latter are given a fairly good education in secular studies in addition to Bible instruction. They are also taught some trade such as printing, tailoring, blacksmithing, locksmithing, carpentry, shoemaking, pottery, and farming. The orphans are allowed to remain as long as they choose to be subject to those who have the work in charge. There are some there who are twenty-five or more years old, have learned the trade of their choice and are receiving wages, but they must work for less wages than they could command elsewhere. By this means they become quite proficient in their work and get good positions.

On April 13, 1910, they had their jubilee services and on June 12, the Boy's Home burned to the ground. It was a severe blow, but the great discouragements of the workers were lightened some by the many letters and telegrams received, and in a few months the Home was built up again. There are now thirteen departments, including an Arabic school and a church within the city walls, orphanages in Bir Salem and Nazareth, and a col-



Syrian Orphanage, Jerusalem

only in the Philistine country. Like so many other institutions, one of the great needs is more money to put up more buildings. For want of room they have refused on an average three hundred children each year for the last ten years.

The immense amount of work done in former times in making rock tombs is illustrated in the Tombs of the Kings and the Tombs of the Judges. In the latter there are large rooms cut out of the solid rock and from these there are shaft-like tombs cut out of the walls into which the bodies were pushed, feet first, and closed up with a closely fitting stone and sealed. Some of these places are so made that a round stone rolls wheel-like in a deep groove, completely closing the place where the dead lie. There are still two such stones extant, so far as is known now, and one of these is found in the Tombs of the Kings, only a short distance from the Tombs of the Judges. The former place is more richly decorated with friezes and mouldings cut out of the rock, but the shape of the places for the dead are very much the same except that here there are several shelf-tombs where the body is laid on a kind of shelf on the side of the chamber. The names attached to those places are no guarantee as to who was buried in them. If Josephus, book twenty and chapter four, is authentic it is likely that Izates, King of Adiabene, and his mother Helena were buried here. The distance given in the account of that historian would correspond very well with this place.

CHAPTER XI

A TRIP TO BETHLEHEM

The road—View of the city from the south—House of Caiaphas—Well of the Magi—Mar Elyas—The myth regarding Elijah—Frank Mountain or Heroda—Rachel's Tomb—David's Well—An old city—Was twice destroyed—Christmas at Bethlehem—The Church of the Nativity—Joint ownership—The place of the manger—The marble manger—Lamps under the altar—Quarrels and the Turkish soldiers—Chapel of the Innocents—Field of Boaz—Field of the Shepherds

The town of Bethlehem is situated about five miles to the southwest of Jerusalem and is connected with that city by a good road. On Wednesday morning, August 10, we, in company with three other American gentlemen, our guide and two drivers, eight in all, started in two carriages for the place of Christ's birth. The day was fine and the air was so clear that from the many hill-tops crossed, we could see a great distance. We went out the Jaffa Gate and down into the Hinnom Valley, soon leaving the path that leads around the city, we followed the road that leads to the railway station and came to the large Hospital of the Knights of St. John, near which a road to the left leads to the Mount of Evil Counsel which presents the best view of the city from the south. There are some ruins here that are pointed out as the house of Caiaphas, and not far from these is a tree reported to be the one upon which Judas hanged himself; but as the traditional location of the tree on which that deed was performed has changed several times, it is quite certain that this is not the tree. A little farther on we came to a well or cistern, called the Well

of the Magi. Tradition says that when the Wise Men had been directed to go to Bethlehem they came to this well and being thirsty, looked down and for the first time since leaving Jerusalem, saw the reflection of the star in the well.

Three miles from Jerusalem we ascended a hill to the monastery of Mar Elyas on the left. From here we had a fine view of the country for miles around. To the north was Jerusalem; to the south, Bethlehem; to the east, the Mountains of Moab and the Dead Sea. In the road on the opposite side from the monastery is a large rock with an indentation in it something like the imprint of a man in a snowdrift. Tradition has connected this with Elijah's flight from Jezebel as found in I Kings 19, saying that he came to this rock and as it was night, he lay down on the rock and it yielded to his body, thus making a soft bed for the weary prophet. After relating the story our guide said, "If you don't believe it you can see the place in the stone," then closed one eye and smiled. Some suppose that the monastery was built in memory of that tradition, but the tradition did not rise until the seventeenth century, and it is known that there was a monastery here as early as the twelfth century.

South and a little to the east is Frank Mountain, or Herod's, one of the three southern fortifications built by Herod. It is said that he was buried here by request. Almost directly opposite was the leper hospital built by the crusaders many years ago. It is still kept as a home for these unfortunates. From this place the aqueducts which King Solomon built are clearly seen. They were made to carry the water from Solomon's Pools to the city and the many hills and valleys necessitated that the aqueducts be built very winding. It is claimed that while the pools are only seven and a half miles from the city, the aqueducts are twenty-five miles long.

Going to the next hill, our rigs stopped in front of Rachel's Tomb, the place where Jacob buried his beloved wife. It is a one-story building with a dome. It is a place that is revered by

Jews, Christians, and Moslems. Many of the first-named faith make pilgrimages here, especially at the time of the new moon, when Jews in considerable numbers gather here to wail. Some distance to the right is the town of Giloh, most likely the one mentioned in Joshua 15:51 and II Samuel 15:12. It may also have been the home and burial place of Kish, the father of King Saul. It is a nice town for that country and is composed largely of a population who profess Christianity.

A little beyond the Tomb of Rachel the road divides and we took the one turning to the left and in a few minutes reached Bethlehem. Just before entering the city we passed at some dis-



Tomb of Rachel, a short distance north of Bethlehem

tance the so-called David's Well. It consists of three cisterns hewn out of the rock with arches in front. The name is probably derived from the tradition that this is the well that David referred to in II Sam. 23:15.

Bethlehem, once the home of some of the greatest men in Jewish history, is on the same level as the western hill of Jerusalem and has a population of about eight thousand, with only about two hundred fifty Moslems and the remainder professing

Christians. This is the home of the story of Ruth, more beautiful than any fiction that ever was written. It is the place from which we get the best picture of Oriental customs given in the Sacred Book. It is one of the oldest towns in the land of Palestine, is frequently mentioned in the Scriptures, but never seemed to have risen to any prominence until the time of the Christian era. It was a place of contest during the crusades and was destroyed by the Moslems at the approach of the European army but was soon rebuilt by the Franks. In 1244 the Kharezmians of Central Asia overran Syria and again Bethlehem was destroyed. It remained



Bethlehem, scene on Christmas Day

quite insignificant for the next four centuries, when it began to increase in population and now is prominent for the many pilgrimages made to it each year. Christmas is a special time for pilgrimages to this place. There are frequently so many people present that the streets are crowded for long distances from the church.

The town is of far more interest because it was the place

of the Savior's birth than for its other history. Naturally, the first place that we wanted to see was the Church of the Nativity; not as a place to be worshiped, as many of the deluded people do who come here, but as a means of quickening our memories and strengthening our faith. The church averages about one hundred thirty feet long by one hundred feet wide and is owned jointly by the Greek and Roman Catholics and the Armenians. It is divided into several apartments. Each denomination has its own chapel and is very jealous of the others. There are stairs leading down to the grotto, or the place of the manger, both from



**Grotto in Church of the Nativity, Bethlehem, supposed to
mark the spot where Jesus was born**

the Greek and from the Latin chapels but none from the Armenian; hence they must pass through the rooms of the others. They are allowed a passage-way, but they must be careful not to trespass beyond a specified line. In the grotto is a chamber in the

rock which is supposed to be the stable in which the child Jesus was born. Here is a marble manger with a wax doll in it to represent the infant Savior. Under an altar is a silver star let into the floor designating the spot where the birth took place. Around this are placed fifteen lamps, six of which belong to the Greeks, five to the Armenians and four to the Latins. These are cared for by the respective owners. If by accident or otherwise they should harm anything belonging to the other sects there will be trouble. These troubles have become so serious that at times they resulted in bloodshed, and even made the war-clouds float over the nations of Europe. It must be said to their shame that where the Prince of Peace was born and almost in sight of the place where the Spirit of Peace was given in full measure, there (in this very church) a Moslem government that does not believe in this Savior must keep soldiers, fully armed, day and night, in order to keep these professing Christians from beating and even murdering each other.

In the southwest corner of the church there is a stairway leading down to the Chapel of the Innocents, where it is claimed several children had been hidden by their mothers but were found by Herod's servants, killed (Matt. 2:16), and thrown into this cave. There are a great many superstitious traditions afloat here regarding some of the things that will result from touching or eating certain things connected with this church.

Many of the people are engaged in the manufacture of rosaries, crosses, fancy dishes and souvenirs of various kinds. Mother-of-pearl, coral and wood are the leading materials used. Every tourist that comes to the city is ushered through some of these shops and urged to buy something in order to remember Bethlehem.

After leaving the church we went to the brow of a hill a few hundred yards away, from which there is an excellent view of the surrounding country. The traditional Field of Boaz was pointed out where Ruth gleaned and where the courtship began which

afterward resulted in a happy marriage. It is one of the finest landscapes in the country. Beyond that was the Field of the Shepherds where the voice came from heaven to the humble keepers of their flocks, saying, "I bring you good tidings of great joy. Glory to God in the highest, and on earth peace, good



Bethlehem Maidens

will toward men." It is true that one can never be certain about many of the places, but these look so plausible that the story is vividly impressed on the mind. We returned to Jerusalem by the same route.

CHAPTER XII

"DOWN FROM JERUSALEM TO JERICHO"

Strict orders—Excellent road made by the German Emperor—Many camels and donkeys—The descent—Apostles' Spring—Good Samaritan's Inn—Convent of St. George—Old Jericho—Elisha's Spring—Mount of Temptation—The grotto—Jericho in the time of Christ—Jericho of today—The Dead Sea—The mountains surrounding it—Looking north and west—Sodom and Gomorrah—Two monasteries—Bathing place at the Jordan—Gilgal—Leaving Jericho—Bethany—Bethphage—Return

One evening before our guide, Mr. Aboosh, left the hotel, he said, "Tomorrow morning you will want to get up at four o'clock. I will order your breakfast for half past four. I will see that the carriage is here as soon as you have breakfast and you shall see Jericho." His orders were carried out and about five o'clock we were on the way. We went through the Damascus Gate, across the brook Kidron, past the Garden of Gethsemane. All travelers going from Jerusalem to Jericho have reason to thank the German emperor for the excellent road which he made between these two places.

Many of the people come a great distance to market, bringing wheat, straw, vegetables and in fact, anything that will bring them money. Living so far away and desiring to be there early, they come the evening before or during the night to some place near the city so they will be at the market by sunrise. Before we reached Bethany, not two miles from the city wall, we counted two hundred and eighty-three camels and one hundred eighty-two donkeys, nearly all of them loaded. Having seen much of the cruelty

to animals in this country, one is made to wonder how many of these poor creatures were loaded the day before and compelled to bear the load all night at the roadside while their masters slept on the ground beside them.

As there was but little stir at Bethany so early in the morning, we concluded not to stop at this time. The descent from the city to Bethany had already been quite marked, but from there on it is so rapid that it was necessary to make the road wind along the hillsides, thus making it much farther than it would otherwise be. By careful measurement on maps of Palestine gotten out by different authors, the direct distance from Jerusalem to the Jordan would be less than twenty miles. The highest point in the city is two thousand five hundred fifty feet above sea-level and the mouth of the Jordan is one thousand three hundred feet below (less during its overflow), thus making a difference of three thousand eight hundred fifty feet in twenty miles, or one hundred ninety-two and a half feet to the mile. Then remembering that there are also some places that are level and some that ascend we are made conscious that there are some places where the descent is still much more rapid. No wonder that Jesus said, "A certain man went *dozen* from Jerusalem to Jericho."

Our first stop was at the Apostles' Spring, nearly half an hour's drive from Bethany. This is so-called because someone conceived the idea that in the many travels along this road (for the new road crosses the old road of Christ's time at this place) the apostles must have stopped to drink here even though the water is not very good. There is a small inn here and the inn-keeper asked us whether we did not want any cakes, wines or something hot to drink. We told him that we wanted nothing to eat or drink, but he was not inclined to be satisfied with that. He seemed to fear that we would need something before we got to where we could get it. The driver had gone in to "warm" and not until he returned and we ordered him to drive on, did we get rid of the man who was so much concerned for our "good."

The Good Samaritan's Inn is the half-way place between Jerusalem and Jericho and is near the ruins of the traditional place where the Good Samaritan brought the man referred to in Luke 10:34. Speaking simply from the natural appearance it would be difficult to say who was neighbor to the inn-keeper, for that whole region seems to be forsaken. There is no other house in sight. In an hour and a half we saw the Convent of St. George, some distance from the road. This is built here because tradition says that this is the place where Elisha was fed by the ravens. The building is very ingeniously fastened to the rock over a cave where the prophet was supposed to have stayed. Higher (?) critics say that the same word is used for Arab as is used for raven and that it was the people of the country that fed the prophet, a very weak way of disposing of the fact of a miraculous feeding. One author calls this convent "a kind of penitentiary for Greek priests." There are also a number of hermits living along this brook, away from each other and from the rest of humanity, thinking that they can live more agreeably to God by living entirely to themselves. How very different from the life that Jesus lived and taught His disciples to live.

We arrived at the modern Jericho about ten o'clock, but did not stop. We went on to the site of the Jericho at Joshua's time. There are three sites of the city shown, but all are agreed that this is the old city that was destroyed by divine power. Whether this is the exact site of the city that was built by Hiel as recorded in I Kings 16:34 is not so sure. The Jericho of Christ's time is a mile or more from the old site and nearly half that far from the present one. The Germans have been making excavations here, and some parts of the old wall were found in a good state of preservation; but little else of importance has been discovered.

Just across the road is a very fine reservoir which is divided into two parts, the upper part being fed by the so-called Elisha's Springs, for tradition says that this is the spring whose waters were healed by Elisha as recorded in II Kings 2:19-22. The

water flows from the upper part into the lower part and from there through an aqueduct to a small mill in which there is some grinding done for those who do not wish to do it themselves. Aside from running this mill the water flows out over a fertile plain and makes it a fruitful garden where grains and tropical fruits are grown in considerable quantities.

A mile or more to the west is the Mount of Temptation, so named because it is claimed that this is the place where Jesus was on that "high mountain" where all the glories of an earthly



Modern Jericho

kingdom were laid at His feet, the only price asked was the worship of a few moments, but thanks be to God, the salvation of the world and the glory of His heavenly Father out-weighed this, and the temptation was overcome. Blessed, noble example, a most worthy pattern for all ages. Farther down, there is a grotto in which it is claimed that Jesus spent the forty days in the awful conflict with Satan so completely occupying His mind and His time that He would not take the time to eat, His only companions being the wild beasts of the mountains and the angels from

heaven. If knowing the exact spot where these events took place would have been of any vital importance they would have been so designated that there could be no mistake about them. And when one sees how much these places are worshipped, even though their positive identity can not be known, he is made to wonder to what degree idolatry would be practiced if the exact spot where all these events occurred were designated beyond a doubt.

The Jericho of Christ's time was a place of considerable prominence. Herod the Great put up several costly buildings of different kinds and made it the place of His winter residence. Here evidently, lived an honest publican, hard as it may have been to find one of that kind. See him. He wanted to see Jesus and climbed into one of those low-branched trees where he was but a few feet above the moving throng and could easily get a full view of the Master. Suddenly the crowd stood still and the man in the tree was commanded to "come down." Was he honest? True, he was rich, but it is a foregone conclusion that he did not expect to dispose of all that he had and yet we can not doubt that he expected to do just what he promised. Half of his estate was to go for a single cause, the other half must equal four times as much as he had taken unjustly, besides what he intended to keep for a "rainy day." Do you think that Zacchaeus thought that the fulfilling of this promise in its totality would reduce his possessions more than one half,—the amount that he was giving to the poor?

The Jericho of today is "a miserable shift of a town." There are a few fairly good houses, but they are put up for the accommodation of travelers or for the monks. The others are mere hovels, poorly built and filthy to a fault. The three hundred inhabitants are a degenerated class who are noted for their stealing.

In the afternoon we went from modern Jericho to the Dead Sea, a drive of about an hour and a half. This name is not found in the Bible but seems to have arisen about the second century

after Christ. In the Old Testament it was known as, the Salt Sea, Sea of the Plain, and the East Sea. As the "Jordan overfloweth all his banks all the time of harvest," there is more water coming into it at that time of the year than at the time that we were there when it was not near to the top of the bank. Baedeker says, "It has been calculated that six and a half millions tons of water fall into the Dead Sea daily, the whole of which prodigious quantity must be carried off by evaporation," but he fails to say whether that is during the time when the river is at its highest or at its lowest or on an average. This enormous difference in the amount of water coming into the sea at different times in the year makes a difference of from ten to twenty feet that the surface of this sea is below that of the Mediterranean. One who is considered very good authority says that the difference is thirteen hundred and sixteen feet while another equally good says that the difference is twelve hundred ninety-two feet. They may both be right, as the difference in the season, and even of the years would account for the disagreement.

The evaporation takes out the water and leaves the other substances in, and this has been going on that way for thousands of years while the river is daily bringing in more of the mineral substances as well as water, which accounts for the great amount of salt, chloride of magnesium, chloride of calcium and several other ingredients found in it. We took a bath in its waters. While wading around and thinking whether we should taste the water we suddenly slipped and fell and the question was solved, but what a horrid taste! Is it possible that water so clear and beautiful can be so distasteful and nauseous? It was salty, bitter and oily. Give us medicine without capsules, if need be, but no more of this. The taste of quinine can be gotten out of the mouth quicker than the taste of the water from the Dead Sea. It is not difficult to float on the water, but it is not very easy to swim as the feet want to rise to the surface. The water will carry a fresh egg with one third of its substance above the water. When fish from the

Jordan get out into the Sea a little too far they soon die and float on the surface. Even fish from the ocean waters find this so much stronger than that in which they have lived that they die very quickly.

This body of water is forty-six miles long and ten miles wide. The southern part is quite shallow, but the northern part is more than thirteen hundred feet deep at its deepest place. In ages past there was some traffic on this lake, but there is practically none now. One boat was seen and it was said that it was never used except to convey grains from the southeast coast when there is a scarcity on the other side. One solitary building graces the shore and that is there for the purpose of getting money from the travelers. Mr. Perry, our traveling companion, being thirsty, wanted to know whether they had lemonade. The man in charge said that they had. Upon inquiry he found that it cost thirty cents a bottle containing about a single glass. Mr. Perry said, "No, no, Mr., you did not understand me. I did not want to buy everything that you have; I wanted only one bottle of lemonade." It was a hard blow, but the man pretended that he did not know what Mr. Perry meant.

The surroundings must give the sea a very different appearance when the grass is green on the mountains which flank the Sea on the east and west sides, rising to a height of between three and four thousand feet from its surface, and at times leaving no space between them and the sea. But at the time of our visit (Aug. 11,) the name Dead Sea, seemed to be the most appropriate that could be found. Nothing green could be seen on either side. The mountains were brown, the sea calm, the house at our side was crumbling with age, the drift-wood on the shore at our feet was showing signs of decay. These with the nauseating taste of the water still present made us feel that we did not care to linger long.

Turning our faces to the north and west did not bring a brighter picture before our eyes. This region for several miles

toward the west and much farther toward the north is most desolate. The overflow of the river has washed out gullies, and when wet, the ground is very sticky and even miry. In many places the water has washed sand and gravel over this so that in wet weather it would not be safe to walk over it. Are these the slime-pits into which the kings of Sodom and Gomorrah fell. (Gen. 14:10)? The ground is treacherous enough to answer the description.

The exact location of Sodom and Gomorrah is not known, but it is very likely that they were in this region. Notice where Abraham and Lot were at the time when the division was made. They were somewhere near Bethel (Gen. 13:3), and Jordan River was the opposite side under consideration (v. 10) and that would mean the scope that lies in full view from the place where we were standing; hence it is quite likely that we were looking on the site of these old cities. Four sins are recorded against these cities.—Pride, hoarding for selfish ends, idleness (Ezek. 16:49), and licentiousness (Gen. 19:5). How far do they come from the sins of today?

On this bleak, salty, uneven and uninviting plain where one would suppose that neither man nor beast could live, there are two monasteries. The one is dedicated to John the Baptist and is called Monastery of St. John. It is claimed that the Empress Helena built a monastery here in the fourth century over the grotto in which John the Baptist lived. It is very doubtful whether John the Baptist ever had a place which he called home here in this very bleak part of the country, as there would be times that much of this region would be under water. The other one is named after one of the prominent men of the Catholic church.

The next place for which we had planned was the Jordan River. After about an hour's ride toward the north-east we came to the traditional place of the miraculous parting of the waters for Elijah and Elisha to cross over just before the former's as-

cension to heaven. It is claimed that this is the place where Christ was baptized, and as a result there are annually thousands of pilgrims, especially Greek Catholics, who bathe in this dirty water. When at all convenient, they arrange to go just before Epiphany and on that morning the water is blessed by one of the high officials of that church, after which the great throng of people on the banks walk slowly into the swiftly flowing river. They cling to the many over-hanging branches of the trees on the banks and try to get under water, but if they should fail their friends will throw water upon them, for surely the gown or shroud which



The River Jordan

they have on must get thoroughly wet. They expect to be buried in that and it would not have the full virtue if it had not been soaked in the waters of the Jordan while bathing.

But there are always those who have friends at home that will not be able to make a pilgrimage to the Holy Land and can not take a bath in the Jordan, but they will want a shroud that has had such a bath; hence it is no uncommon thing for those who are fortunate enough to come to this place to put on several of these shrouds while taking this bath and take them

home for their friends. Many who have been here seem to think, "Soul, thou hast much goods (virtue because of the pilgrimage and the bath) laid up for many years; take thine ease." This was the most beautiful shady nook, made so by nature, that we found in all this historic country. On our return to the hotel we passed the supposed site of the ancient Gilgal where the twelve stones taken from the Jordan as the children of Israel passed over, were set up as a memorial of the miraculous crossing. A lonely tree, a small hill, and an ancient pool are all that can be seen there now.

Travelers are not usually very enthusiastic over their stay at Jericho, as it is extremely hot, the hotels are not very attractive and the meals are generally inferior. Like most others, we arranged to get away as soon as we conveniently could. As sleep was a matter of short naps and wiping sweat, we arose at 1:30 A. M. and as soon as we could get the driver aroused to get the team ready we started for Jerusalem. Mr. Aboosh usually succeeded in getting good teams for us, but this time the liverymen worked their game too shrewdly for him. After we had gone a few miles, we came to a steep hill and all except the driver started to walk, but found it necessary to go back and help him and the three horses to start the empty rig up the hill.

The journey through the rough and barren country was without any incident worthy of note until we arrived at the Apostles' Spring. Here we alighted again and walked the remainder of the way to Bethany, for we realized that the good carriage road was not like the one over which Jesus and the apostles traveled, and we wanted to taste of that also. It is doubtful whether there is another place in the land that is better suited for robbers than the old road from Jerusalem to Jericho. There are huge boulders at almost every turn where these rough men of the desert can hide and the unwary traveler be taken before he is conscious that there is any one near.

— The path (for it is no more than a path) is over rocks and

up the hill all the way from the Apostles' Spring to Bethany. This little village of about forty houses, which might more properly be called hovels, is on a spur projecting to the south east from the Mount of Olives and is on the new, as well as the old, road from the metropolis to the river. There is no other village mentioned so few times in the Bible that is as familiar to the Christian as this one. It is here that we get a glimpse of the social life of the Savior as we do nowhere else. He found a wel-



The old Jericho road

come retreat from the cares of life in the home of Lazarus and his two sisters and the last few days before His crucifixion it seemed to be especially dear to Him. There is an old stone wall shown which is said to be the remains of that home and about eight or nine rods to the north is a tomb said to be the one in which Lazarus was buried.

As the population is entirely Moslem, and as they regard

Lazarus as a saint, they have built a small mosque near the tomb in his memory. To go into the tomb we went down twenty-four well worn stone steps into a small chamber. This is supposed to be the level of the surface at the time of Christ and all above this to have been the result of earthquakes, wars and nature in wear-



Tomb of Lazarus, Bethany

ing down of the mountain. Descending several steps more we came to the tomb proper. If Lazarus had this tomb made for himself and the family, it is evident that they were not possessed with much wealth or did not expend what they had for a place for the body after death. The most conspicuous object in the village is the ruins of the House of Simon the Leper. It is likely that this building was erected by some one before the time of the crusades, but is not likely to date as far back as the first century.

Scarcely more than three-fourths of a mile from Bethany toward the city is the supposed place of the village of Bethphage, where the animal was secured on which Jesus rode into the city on His triumphal entry. The two villages just mentioned were doubtless surrounded with fig, almond and carob trees in that day as they are now, although there is nothing to suggest the exact location of the last named one. We often imagined that we could see Jesus on some of these journeys, but how much more clear they become as we associate the hills and valleys, the trees and shrubs, and the people, with the things that He said. Back to Jerusalem, "through the gates into the city" and to our hotel again. Praise the Lord for what our eyes have seen on this trip "From Jerusalem to Jericho" and return.

CHAPTER XIII

A JOURNEY NORTH

Not many ruins remain—Nob—Gibeah—Anathoth—Ramah—Geba and Michmash—Beeroth—The four cities that deceived Joshua—Bethel
The place at present—Timnath-serah—Jephnah—Mount Ephraim
Another Gilgal—Valley of Robbers—Shiloh—Spring of Lebonah
Women washing—Water-carriers—The young bride—Thebez
Valley of Moreh—Jacob's Well—Conversation with the Samaritan woman—Joseph's Tomb—The two mountains—
The coves and the blessings and cursings—The Samaritans—Some of their claims—Shechem—Many events
Present name—Samaria—Excavations—Women at work—Prophecies fulfilled—A visit at Ramallah

Speaking of the land of Palestine, Lemley in his, "The Land of Sacred Story," says, "It may not be out of place. . . . to add that the traveler in Palestine who expects to find many remains of the cities and towns which once filled the land will be sadly disappointed, for the deep interest attached to this country lies in what it was, not what it is." We have realized the truth of the statement long before this. It was not for what there is in existence at the place where Samaria once stood that we planned a trip to that former capital of the kingdom of Israel, but for the many events that occurred along the way.

On Wednesday, August 17, we in company with Mr. Aboosh as guide, passed out the Damascus Gate just as the sun was making its appearance over the top of Mount Scopus. It was a beautiful morning and nature seemed to be doing her best to make the

journey an enjoyable one. Just outside the gate we ascended a rather steep hill with Solomon's Gallery just a little to the left, then after crossing a beautiful valley we ascended to the top of Mount Scepun. As stated before, this was the camping place for the headquarters of Tim's army while the siege of the latter city was going on. It is evident that he could not have chosen a better place, for from this point he had a full view of the city as well as of his army while they were bombarding the walls and undermining the city. "What a magnificent view!" We shall never forget Jerusalem as seen from this place.

We passed a little to the left of Noh, the place where the tabernacle was during the reign of Saul, where David discerned Abimelech and ate the show bread for which Saul slew the priest and seventy of his fellows. Only about a half mile north of this is the old site of Gibeah which in the time of the Judges was a place of considerable prominence, especially if it would be known that this was the Gibeah of Benjamin as some authors believe it to be. If so, it was the home of King Saul and an excellent place for the capital. It is not more than a half mile from Noh to where the tabernacle was. It was on an elevated spot where the enemy might be seen making approach from any direction, and he would be quite centrally located. The whole story of Saul and Jonathan is found in I Samuel 13 and 14 as associated with this place. This is probably the Gibeah (hill) of Gath as named in I Samuel 10:5. There were many places that were called Gibeah with some suffix, as Gibeah of Benjamin in the Field, etc. As the term means "hill" it is easy to see how a village on a hill would get the name, Gibeah in the Field, and so with all the others. The moral condition of this city is shown in Judges 19, and the adaptiveness of some of the people in Judges 20:16.

A short distance farther east was the Ancient Anathoth, a city that with its suburbs belonged to the priests and is mentioned as lying along the route of Sennacherib's army (Isa. 10:28,30). It is noted as the home and probably the birthplace of the prophet

Jeremiah. Ruins of fortifications are still to be seen, and some of the ancient columns have been used in the construction of the houses of today. Smith says, "The cultivation of the priests survives in tilled fields of grain, with olives and figs. There are the remains of walls and strong foundations, and the quarries still supply Jerusalem with building stone." It is a village of about twenty houses at present. . .

Authorities are not agreed on the location of Ramah. If it is the present Er-Rama, as some think, it is a little farther north and to our right. This was a frontier town after the division of the kingdom under Rehoboam. Others think that the Ramah connected with the life of Samuel was the same as Mizpeh, or the present Neby Samwil, and if that be true it would be almost due west from Gibeah. The word Ramah means height, and the word Mizpeh means watch-tower. It is easy to see that they might be used interchangeably, or that the locations might have been confused; but as Mizpeh was one of the three places in which Samuel judged Israel, neither of which seems to have been his home, for "he judged Israel in all those places, and his return was to Ramah; for there was his house" (1 Sam. 7: 16, 17); this suggests a different place from the three named. Some would have us think that Ramah of Samuel's time was much farther north because of its connection with Ephraim, but the uncertainty of that term is easily accounted for as there are cases where it does not mean the town of Ephraim but rather the hill country. One thing is evident: there was a Ramah that was closely connected with Gibeah where Saul was. "This would answer to the present Er-Rama. (1 Sam. 22:6.) Samuel lived in Ramah to a good old age. "And Samuel died and all Israel were gathered together and lamented him and buried him in his house at Ramah."

East, and a little to the north, of Er-Rama is Geba, while north and a little east of Geba is Michmash. These two places are made famous by the armies of the Philistines and of Israel

facing each other when neither seemed willing to leave their position and attack the other as the army making the charge would be at a disadvantage as to position. Down in the valley between the two places are the two "sharp rocks" to-day as they were then. See the hasty, impulsive Saul. He asked the priest to inquire of the Lord but could not wait for an answer. He said, "Withdraw thine hand." When the Lord is to answer we can always afford to wait. "Wait, I say, on the Lord." Michmash was also the home of Judas Maccabaeus and the seat of his government.

Beeroth lies still farther north, about ten miles from Jerusalem, and is cosily located in a valley near the road between that city and Nablus. This is one of the cities of the Hivites who deceived Joshua and made a treaty with him and thus saved their lives. The four cities were Gibeon, Chephirah, Beeroth and Kirjath-jearim. At least three of these cities exist at present, but merely as villages, Beeroth being the largest. It has about one thousand inhabitants. It is said that the word requiring them to be "hewers of wood and drawers of water" still holds, and that the inhabitants of these villages still do that for a livelihood. At least as we passed Gibeon a few days later we saw many at the spring with their water bags and other vessels. Tradition says that this is the place where Mary and Joseph first found that the boy Jesus was not with them. If so, they doubtless hurried back over those ten miles faster than they had ever done before. There was no need of fear, for in the temple He was found attending to His "Father's business." The word, Beeroth, means a place of wells or cisterns. There are many old cisterns there that are without water; they are "broken cisterns."

After another mile or two we came to Bethel, one of the most historic places along this road of forty-two miles. Here is where Jacob had his dream and where he said, "This is none other but the house of God, and this is the gate of heaven." After many years of absence from the Promised Land, Jacob returned and after a short stay at Shechem, the Lord said, "Arise

and go up to Bethel and dwell there, and make there an altar unto God." And Jacob said, "Let us arise and go."

Bethel was chosen by Jeroboam as one of the places in which to introduce idolatry. He said to the people in his subtle, deceptive way, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." That was the beginning of the downfall of Israel, and in two hundred sixty years they are lost sight of, as a nation, forever. A prophet whose name is not given prophesied wonderful things regarding the altar of the king and he, like so many other foolish people, not excepting thousands of our own day and land, thought that if he got rid of the man, that would nullify the prophecy, but he found out different. There on the hill was buried a lying prophet beside a disobedient one whom he had deceived by calling him back when the Lord had told him not to tarry. (See I Kings 13.)

Was it because of the introduction of this idolatry that a school of the prophets was set up here? Was this intended to off-set the evil influence of the king? After the captivity it was again peopled by the tribe of Benjamin. At present there are the remains of a fine reservoir, more than two hundred feet wide and three hundred feet long, with a spring in the center. There are about three hundred sixty inhabitants living in poor mud-hovels. There is nothing there at present to suggest that "this is the gate of heaven."

Some distance farther north we saw to our right Timnathserah, the place where Joshua was buried. It is claimed that it is halfway between Dan and Beersheba, the northern and southern limits of the Promised Land. For some distance the scenery was very fine; the road winds through the valleys and, instead of hills as there were farther back, there are mountains. The road does not lead over the tops of the highest ones, but over a long range which is nearly the same height for many miles. This affords an excellent view as we pass along on this mountain while

to the right there are several mountain peaks that are much higher than we are. In the valley to our left several hundred feet below us was the little city of Jephlah, once mentioned in the book of Joshua, and a capital city under the Romans. The beautiful olive orchards around it made it a lovely sight, while to our right we could look up through a narrow valley and see Mount Ephraim with two lower mountains between. No picture could have been drawn more beautiful. Somewhere on Mount Ephraim was the city of Ephraim in which Christ spent several months in retirement when the Jews sought to kill Him in their prejudice against Him, caused by the resurrection of Lazarus. Several other events are said to have occurred here but there is so much conjecture about them that a discussion of them here is scarcely advisable.

The story of Elijah and Elisha would suggest that there was another Gilgal than the one that was located between Jericho and the Jordan. It is hardly likely that the Lord would ask Elijah to go the fifteen or twenty miles from the Gilgal near Jericho to Bethel then back to Jericho and across the Jordan, all the same day. Eusebius speaks of a Gilgal fifteen miles from Lydda which corresponds with the present Sinjel or Gilgal, especially when it is considered that this Gilgal was near to Baalshalisha as is shown in II Kings 4:38-42. One of the schools of the prophets was located here and had the approval of God or He would not have blessed Elisha in the performing of the miracle of counteracting the poisonous pottage. The place pointed out as Gilgal is near Shiloh.

Leaving the high ridge the road led down into the Valley of Robbers, and it is evident that before the present good road was made this valley gave ample opportunity for people who wanted to live off of the unprotected travelers, so that while the name may not apply so well now, there was a time when it did. The road was a lonely one and it was with difficulty that we kept awake. After traveling in this valley for a short time we saw in

the northeast the ancient Shiloh where the tabernacle was set up and where the ark of the Lord was kept for four hundred years. The wickedness of Eli's sons caused the loss of it in a conflict with the Philistines, and while it came back to Israel in course of time, it never came to Shiloh. From that time the glory of the city began to wane, and today it is one of the most desolate places in Palestine; but that harmonizes with the words of Jeremiah, "But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel" (Jer. 7:12). Here Hannah prayed and received the assurance of an answer to her petitions; here Eli lived, judged Israel and died; here the child Samuel grew up and succeeded his master; here Ahijah, the prophet, lived and prophesied. What honor, what glory for one city. If God's punishment is so definite upon a city because of the transgression of its citizens will it not be equally sure and severe for the individual who disregards His words and wishes. This is one of the many monuments in Palestine of the "goodness and severity of God."

When we arrived at the Spring of Lebonah the driver said, "We will stop to feed here and rest about an hour." This spring supplies water for the village by the same name which is about two miles away. Walking away from the spring a short distance, we had an excellent view of the fine vineyards in the valley and on the hillside. After we had been there a short time, several women came to wash clothes. They had no washing machine and not even a wash-board, but with club and clothes they marched into the pool some twenty feet from the spring and sat on a stone that projected out of the water. After thoroughly wetting the clothes they placed them on another stone that was barely out of the water, and with the club in one hand beat them while the other hand turned them over and over, all the time wielding the club vigorously. When they thought that the clothes were clean they laid them aside to be rinsed nearer the spring when all the washing was done. Their tongues were just as busy as their hands

and the neighborhood affairs were discussed. While we were watching, four or five more came to get water to carry home to the village. They had goat-skin water bags which held about five or six gallons. Among them was a bride of less than a week. She had on the "wedding garment" in the real sense of the word.



Spring of Lebonah, on the way from Jerusalem to Samaria

The colors were almost glaring, but she wore no shoes. Our guide said that the groom paid four hundred fifty dollars for her and when we asked whether that was an average price he said, "O no, but she is very good-looking. That makes a difference."

Alas, how much like Americans! After they had talked for a long time they filled their water bags and started for home. They had a small cushion which they put on the head and passed a rope over the cushion letting the ends go back and fasten to the ends of the water bag, allowing the rope to be just long enough to have the bag rest on the back. There are not very many men that would want to carry that much water for two miles and do it every day.

The Thebez of Judges 10:50 was pointed out where Abimelech the bramble king was slain by a woman. This was considered too humiliating for a man of his ambitions, and while dying requested that his armor-bearer draw his sword and kill him so that it would not be said that a woman had slain him. His request was granted. The woman must have aimed well to hit him with a piece of mill-stone, as it is evident that she was not so conveniently near to him when she threw it.

We now entered the beautiful valley of Moreh. This is the most delightful valley, so far as natural scenery is concerned, that we saw on this trip. Mount Gerizim and Ebal are on the north while on the other sides there are gradual elevations that finally develop into mountains. The beauty of this plain should have given Abraham courage and kept him from getting homesick when he came to the Promised Land, for this was his first stopping place in it, and the place in which he was when the land was promised to his posterity; also the place of the first altar that Abraham built in the land (Gen. 12:6). Tradition says that Joseph expected to find his brethren here when his father sent him to see how they were getting along, when he was told that they had gone to Dothan.

Just before turning to the left where the valley extends between the two mountains named above, we were shown Jacob's Well, some twenty rods to the right. Leaving the baggage in charge of the driver with instructions to leave it at the hotel, we walked to the well. What sacred thoughts! We know not the

exact spot of His birth, the house which He called home either at Nazareth or at Capernaum, the street on which He walked from the city of Jerusalem to the temple, the room in which He instituted the communion, the exact spot in Gethsemane where He agonized in blood; but from that day to this there seems to be no dispute regarding the well.

This is the well upon which Jesus sat when He by merely asking for a drink of water introduced a conversation with the Samaritan woman that brought out some of the greatest truths that are revealed in all Holy Writ. Very few times did He say that He was really the Son of God. One of these was while sitting on this well and talking to a despised woman, and a Samaritan at that. Here He was when so intensely interested in the great on-coming harvest of souls that He would not allow His thoughts to be detracted from it by eating even the much needed food. Here He taught the people and allowed Himself to be persuaded to remain two days instead of a few hours as His plans would have seemed to indicate. How different the fourth chapter of John sounds as we read it now.

The well with considerable ground is enclosed by a wall and is under the control of the Greeks. They were just building a large church over the well. This was being built on the ruins of at least three former churches, some part of each being preserved. There was a church built here as early as the fourth century. The well (or cistern) is seven and a half feet in diameter and about seventy-five feet deep at present, despite the large amount of debris that has been thrown into it. One author says, "It is dry in summer," but when we were there they let down a candle into the well and there was water in it then (Aug. 47). They offered us water but we questioned the sanitary conditions and declined to drink.

About half a mile from the well is a monument which, it is claimed, is built over the grave of Joseph, for "Joseph took an oath of the children of Israel, saying, God will surely visit you,

and ye shall carry my bones from hence." "And Moses took the bones of Joseph with him." "And the bones of Joseph which the children of Israel brought up out of Egypt, buried they in Shechem," in "the parcel of ground that Jacob gave to his son Joseph." (Gen. 50:25; Josh. 24:32; John 4:5.) When the monument was first erected is not known, but it was remodeled in 1868 and now has the form of the ordinary Moslem tomb, but has a kind of dilapidated air about it that suggests neglect. The Jews offer small sacrifices in this tomb at certain intervals.

After leaving these places for Nablus, the ancient Shechem, we turned westward and soon entered the narrow valley between Mount Ebal and Mount Gerizim. We had not gone very far until our attention was called to a kind of amphitheatre formed by a kind of cove out of both mountains. Here is evidently the place where the blessings and the cursings were read as ordered by Moses in Deuteronomy 27:11 to 28:19, and is carried out later on, as shown in Joshua 8:30-35. In a number of instances some members of a party would go near the top of one mountain in this cove and others on the other mountain while another member read these blessings and cursings from the valley between and the parties on the mountains testified that they heard the reading quite distinctly. Critics have claimed that the scriptural account would not be possible on account of the great number of people, but it is evident that the coves would easily seat twice as many people as there were of the children of Israel at that time. It is remarkable that Ebal, toward which the cursings were read is almost covered with thorny cactus and Gerizim toward which the blessings were read has none. Some might suppose that the Christians planted them upon the one and kept them off the other but it should be remembered that both mountains are in the hands of the Moslems who do not believe that curses rest on the things against which they are pronounced. **Certainly it is divinely so ordered for a purpose.**

We went to the Samaritan Hotel where board and lodging

had been engaged for us, and after a short rest we went to see the Samaritan synagogue, where we saw a copy of the Pentateuch which is said to be three thousand five hundred seventy-four years old. There are about one hundred sixty who still hold the old Samaritan faith and there is no more love between them and the Jews than there was in olden times. They hold that the Jews drifted from the truth in the days of Eli, a priest under the high priest Aza. Eli was the older and tried to get the priesthood away from Aza by bribing his fellow priests to support him, and the thought of becoming high priest so engrossed his mind that one day as he was offering a sacrifice he forgot to put salt on it. Aza realized the cause and rebuked him for it. This angered Eli and he and all that he could persuade apostatized. The real tabernacle had been erected on Mount Gerizim but by strategy Eli, who was very rich, made another and erected it in Shiloh and made the people believe that it was the one that had been made in the wilderness. From that time there were the two opposing peoples which became equally opposing religions, for the Jews accepted historical books and prophecies as divinely given as well as the Pentateuch. This the Samaritans would not do.

They claim that the Pentateuch says that the true Israel would become few in number, that they would be made to atone for the guilt of their forefathers and that is the cause for their decrease. They claim to be the direct descendants of Joseph, with the exception of the priests who are the descendants of Aaron. They keep the yearly feasts regularly and eat the Pass-over according to the directions given in the book of Exodus. This is likely the only place in the world where the paschal lamb is eaten while the people are standing with the loins girded, shoes on their feet and staff in their hands. Exodus 12 is very carefully carried out, with the exception of verse seven. As they eat in one place they find difficulty in carrying that out, so the father puts some of the warm blood from the lamb on the faces of the children. Seven white lambs are killed, regardless of the number

of people there are. They expect the Messiah to come six thousand years after the creation, but do not expect Him to be greater than Moses.

The word Shechem means neck, and is therefore a very appropriate name for this place located between these mountains. In the final arrangement this became one of the cities of refuge. When Joshua became quite old and desired to give them a last



Samaritan High Priest, Samaria

exhortation and parting blessing he called them together again, and doubtless thinking of a good place in which to do this remembered the place which the Lord had selected for the reading of the law and the blessings and cursings, he ordered the assembling of "all Israel" at Shechem. Here he exhorted them to put away their idolatries and serve the true God. Here Abimelech the "Bramble King" set up his kingdom and ruled for three years. Here the nation assembled in the time of Rehoboam when he made an unwise threat that resulted in the division of the kingdom. Here Jeroboam lived, organized the northern kingdom and started Israel wring. When the greater part of the population was carried away captive and the place was repopled with foreigners they, with the Israelites who were left in the country, soon produced a mixed race known as the Samaritans. On the return of Judah from the captivity the Samaritans were not allowed to help in the rebuilding of Jerusalem and there began a prejudice that grew more and more intense and when Manasseh, the brother of the high priest, married the daughter of Samathai, one of the officers of the Samaritans, he was expelled from the priesthood. He went to his father-in-law, who built a temple on Mount Gerizim and made his son-in-law high priest, hence the expression of the Samaritan woman, "Our fathers worshiped in this mountain." Bloodshed was not uncommon between these two classes, and when the Jews wanted to stigmatize some one in the worst terms that they could think of they would call him a Samaritan. (See John 8:48.)

Shechem, as it was called in the Old Testament, was known by the name Sychar in the time of Christ. In 637 A. D. the country and city was conquered by the Saracens and the city was then rebuilt under the name of Neapolis which has been corrupted to the present name, Nablus. The place contains about twenty-four thousand, eight hundred people, has several schools, eight mosques and several manufacturing establishments which have a large traffic in cotton brought from the east side of the Jordan.

Samaria (the city) was selected as the capital of the northern kingdom by King Omri. It is an isolated hill and was bought by the king for two talents of silver which if made into American money would be about three thousand dollars. Here he built a city and called it Samaria. It is about three hundred thirty feet higher than the surrounding valley and made a very desirable place for the seat of government, as it would be very hard to capture. Ahab built a temple to Baal here and greatly encouraged the worship of that deity. The Syrians had twice besieged the city but failed both times to reduce it; but in 721 B. C. it was captured by Shalmaneser, king of Assyria, and the kingdom of Israel fell and is known no more forever.

At the time of our visit there, Harvard University was making excavations to see what they could find. They had about thirty overseers from Egypt; under these were about one hundred thirty natives who did the digging. These Egyptians had whips in their hands and were ready to apply them if those under them did not faithfully perform their part. Can we believe our own eyes? Are these people who are doing the work descendants of the Israelites who were left in the land and of the people whom Jerashaddon brought into it? Surely there can be no mistake about that. Israel had been under bondage to Egyptian task-masters more than two thousand four hundred years before, and now again. Alas, they are still suffering for the sins of their fathers. About two-thirds of the regular laborers were women. They received fifteen cents per day. The men received from twenty-five to forty cents and the "task-masters" from eighty cents to a dollar.

We wanted to get a picture of the people at work, but it was the desire of the authorities that no photographs be taken of the things found except by those in the employ of the university. The employees thought that we were trying to take a picture of the excavations and at once began to throw ground into the air

and made a hideous noise that soon brought the authorities to the spot. We did not get the picture.

One can not help but notice the vast difference between the average American woman and the great majority of women in Palestine. Her responsibilities are greater in our country, but her enjoyments and comforts are much greater also. Is it any wonder that she is more worshipful than man, since Christianity



Giving the boys "baksheesh" near Samaria

has done so much for her earthly comforts? Among the things that may be seen as a result of the excavations are the large judgment hall, the Temple of Augustus built by Herod the Great and the western gate of the city. This gate is a very elaborate one and seems to have been the principal entrance. The Street of

Columns, a street leading around the brow of the hill, was once the most beautiful in the city. Many of the columns are still standing and are sixteen feet high. They have all lost their capitals.

In the time of her greatest glory, this must have been a city of great splendor. At present it is the home of about three hundred people. Most of them are very poor, and wretchedness



Street of Columns, Samaria

seems to prevail generally. There are a number of prophecies concerning this city that would seem awful enough to cause repentance on the part of the people, but they continued in their sins and the prophecies were carried out to the letter. She is "desolate" indeed and a "heap of a field." It is evident that at the time that the apostles preached here the city was not at its best, but that it was much more prosperous than now.

We returned to the hotel at Nablus for the night. From

the uproar one might have inferred that the jackals on the two mountains were vying with each other as to which side could make the most noise. Early next morning we started back to Jerusalem over the same road by which we had come. We arrived at Ramallah about ten o'clock and went at once to the Friend's Mission. Here we were well entertained by Miss Lee and Miss Jones, two of the workers. Forty years ago Eli Jones and his wife visited many of the villages of Palestine and preached to the people through an interpreter. They established a small school at Ramallah and now they have boys' and girls' boarding schools, besides two day schools in that village and several schools in other villages nearby. In the day schools the attendance is not as regular as in the boarding schools but average about thirty in attendance with an enrollment of about fifty each. The boarding schools are well equipped and the result in raising the people to a higher standard has been very marked. It is said that the homes of those that attended their schools are so much better than those who have not that it is one of the best advertisements for their work that they can have. We were urged by some of our friends at home to call at this mission as they were personally acquainted with Miss Lee. In the afternoon we left for Jerusalem, where we arrived that evening.

CHAPTER XIV

BY WAY OF EMMAUS

The road—An experience at the spring of Gibeon—The village—Mizpah—A view from the minaret—Biddu—Emmaus—The experience of the two disciples—Beth-horon—Our misconception of Joshua's purpose—Kirjath-jearim

There are good roads east to the Jordan, south to Bethlehem and Hebron, north to Nablus and west to Jaffa, but in the direction of Emmaus there is nothing but a path which now and then divides into several. The reason seemed to be that a path would get so bad that people thought it was too difficult to travel over and would make another and about one rainy season would make that as bad as the first. After a number were made in this way and all about equally bad, the traveler would take the one that he happened to get onto unconsciously or perhaps the one he thought was best. Where the country was level there was usually but one path. It is evident that these different paths were not made so that people could walk side by side, for they seldom do that.

We wended our way on horseback toward the northwest over mountains and hills, around precipices and large rocks and through the valleys; at times standing in the stirrups to keep from slipping over the horse's head, then holding to the saddle to keep the horse from going on without us. On reaching the foot of the hill at Gibeon we came to a spring and decided that we wanted a drink. There was no one at the spring just then and we must crawl through a small hole into a cave to get to the water. Most of the party were not very large and found but

little trouble in getting in. Unfortunately one of us was (as he thought) too large to get in through so small a space, but as we had nothing with which to hand the water out he concluded to try to get in. He succeeded and being refreshed we started on our way. Was this the spring that fed the pool on whose banks the awful tragedy of II Samuel 2:12-17 took place? At the top of the hill are the remains of the "great high place" of Gibeon, referred to in I Kings 3:4. Here "the Lord appeared to Solomon in a dream." Solomon was given a wonderful privilege and made a very wise choice. How the people of this place deceived Joshua and thereby saved their lives is given in the previous chapter. (See Josh. 9:3-27.)

At present there are very few evidences of the former greatness of this place. The ruins of a large building, probably a castle, an old reservoir that has not been used for many years and some columns are about all that suggest what this place once was. The castle is not needed, as the country is all under one government; the columns are of no use, for the people are too poor to indulge in such luxuries, and the reservoir was necessary only when the city was enjoying her highest earthly glory, for the people are still "hewers of wood and drawers of water" and carry water from the springs even for people of other villages.

Mizpah (also spelled Mizpeh) at one time was a very prominent place in Judaea. Here Samuel judged Israel for many years and near the close of his public career called Israel together and, after telling them that they had sinned in demanding a king, cast lots and set Saul before the people as their king. The climax of that venerable man's life was his unfailing confidence in God under intense trial when the Philistines suddenly came upon the assembly at Mizpah.

When the conflict was over Samuel set up a stone in grateful acknowledgement of divine help in the hour of need and said, "Hitherto hath the Lord helped us." After Israel had been carried captive to Babylon and Jerusalem was in ruins, Mizpah was

considered the seat of what government still remained. It was here that Gedaliah, governor of the Jews under Nebuchadnezzar, was killed.

When we visited this place the Moslems who have the charge were remodeling a church built by the crusaders. In tearing down the old walls and making excavations for new ones they found what they believe to be a part of the residence of Samuel. They believe that he was buried here and that the new structure will stand directly over his grave. Catholics, Jews and Moslems revere the place on that account; yet it is very doubtful whether this place was ever known as Ramah. It is very definitely stated that Samuel was buried at Ramah. As this hill is as high as Jerusalem we wanted to ascend to the top of the minaret. What a magnificent view! Nearly every one of the places described in the last chapter as far north as Mount Ephraim could be seen, while to the southeast the Dead Sea and to the West the Mediterranean could be seen, though not very clearly.

When we had gone but little more than half way from Mizpah to Emmaus, we passed the village of Biddu, the place from which the crusaders first saw Jerusalem. We arrived at Emmaus just about noon and decided to eat our lunch there. On the day of the resurrection of Christ two of the residents of this place had been away from home, it may have been at the capital city, possibly to pay their taxes, and had heard that Jesus had risen from the dead. Before His death these men had hoped that He would do something to release them from the Roman yoke under which they were laboring, then the authorities killed Him. This they could not understand and now they are more bewildered still with the story that they heard, and as they talk about the matter they are overtaken by a stranger who inquired into their conversation (a very common thing in that country) and showed them from the Scriptures that He knew the teachings on that point and that He knew something regarding the rumor that was afloat.

Meals in that country are not very expensive. A man from

whom they could get so much information was well worth His supper. So He was asked to come in. He went, and one act on His part gave them the information as to who the stranger was, but almost as suddenly He disappeared and thus bewildered them as much as they had been before. Where did He go so soon? But they were sure that they had seen Him and knew that there were some at Jerusalem who were very inquisitive about the matter. What should they do? Should they go and tell them? But how about that awful path over which we had just come, and in the dark at that? But the moon would be up soon, and so they went. We never sympathized with those two men as we did after we had gone over the road ourselves.

There is a church built over the supposed spot where the men were sitting when Jesus broke the bread and gave it to them and from which He vanished. There is an altar in one corner where the table was supposed to have been. There is a monastery and a nunnery here where the people of their faith can get lodging when on a pilgrimage to the various sacred places. These with some ruins, a few houses and a German hospice and chapel are all there is to be seen.

On the way from Emmaus to Abu Ghosh, possibly (but very doubtfully) the Kirjath-Jearim of the Bible, we passed at some distance from Beth-horon. From the teachings that we had received in years past we understood that Joshua saw the day fast coming to an end and he thought that if night came on he might lose at least a part of the victory and so commanded the sun to stand still. Our picture of the scene would have suggested that it was three o'clock or after, but the command was, "Sun, stand thou still over Gibeon." We had come through Gibeon in the morning and knew that it was quite a good deal east of where we were as we were looking at Beth-horon. This made us think. Later we laid the protractor on the map and, allowing that the map is made correctly, and then laying the protractor on the watch we found that the same angle as shown on the map

would designate that it was only ten o'clock in the forenoon. Evidently some other reason than that the day was too short to complete the victory was in the mind of the great leader. It was more likely that it was to retain the cool morning breeze that comes in from the sea instead of having to endure the intense heat of the afternoon sun that we were so sensibly conscious of as we halted in our saddles to get a better view of the cities and their relation to each other and to this great event.

Resuming our journey we soon reached Abu Ghosh, the supposed Kirjath-jearim. This place is first mentioned in Joshua 9:17 as one of the four cities that deceived the Israelite princes, next in designating the boundary of Judah, Joshua 15:9. In this passage it is also called Baalah and in Joshua 18:14, 15 in defining the boundary of Judah it is called Kirjath-baal from which we may know that it was a prominent placè in the worship of Baal while in the hands of the heathen. The people from Bethshemesh sent word to the people of Kirjath-jearim that they should come and get the Ark that had been brought to them in a miraculous way from the Philistines. It was done and it remained at that place for twenty years in the house of Abinadab.

The place now pointed out as the site of the town in which this wonderful treasure was kept is beautifully situated among olive orchards and vineyards. There is a church built here in honor of that event. In the basement is a spring of very good water. We had been riding in the hot sun and were very glad to sit in the cool shade and slake our thirst. This spring supplies the water for the village besides some for irrigation.

From here we went direct to Jerusalem over the Jaffa road. This was quite a contrast to the rough road over which we traveled thus far on this day's journey. At six o'clock we rode in at the Jaffa gate tired and glad for an opportunity to let the livery men have our horses.

CHAPTER XV

SOUTH TO HEBRON

Our company—Valley of Elah—David and Goliath—Rock of Etam—
Pools of Solomon—A fine view—Traditional place of the baptism of the eunuch—Hebron—Its age—Cave of Machpelah—Oak of Mamre—Brook of Eshcol—Surroundings of the city—The streets—Our return to Jerusalem

On Monday, August 15, at 5 A. M. we, in company with two young clergymen of the Church of England, our guide's regular assistant, and the driver started out the Jaffa Gate, past the Lower Gihon Pool across the valley of Hinnom on the same road that we had taken to go to Bethlehem. As the many interesting scenes were referred to in the description of that trip they will be omitted here. Then we turned to the left near Rachel's Tomb, but this time we took the road to the right; so our description will begin there.

We had not gone far beyond Rachel's Tomb until we crossed the upper end of the Valley of Elah. Down this valley, about eight miles farther west, there was on the hill on the one side the trembling army of Saul and on the other the army of the Philistines, proud of the giant who daily went down into the valley and defied any one man from the army of Saul to come and fight with him and let the future destiny of the two nations depend on the result. After many days of such a challenge with sarcasm and disdain thrust at the army of Israel there went down into the valley a mere boy whom Saul called a youth to accept the chal-

lenge. Notice the difference. David, a slender boy scarce five feet high, ruddy of face and boyish in action, with only ordinary clothes on—the very picture of a country boy who knew nothing of the awful scenes of the battle field or the demoralizing effect of camp life. Not far away was a man who according to Bishop Cumberland's calculation was eleven feet four inches tall, fully proportioned, his body covered with a metal coat that weighed more than one hundred fifty pounds, while in his hand was an immense spear with an iron head. This head alone weighed eighteen pounds. The contrast between the two is almost too great to grasp. But "God and one is a majority," even if that one is only a boy. How real it seemed as we saw the valley and the high hills on each side. How Saul and his army must have watched every movement with anxious fear. The victory is complete and the Philistines, untrue to the challenge, flee instead of coming and giving themselves up as servants to Israel. (See I Samuel 17:9.)

The next place of any interest was the rock Etam, the place where Samson took refuge and where he was bound by his own countrymen and given over to the Philistines. It is likely that he chose this place because it was a natural fortification, for later Rehoboam made it one of the fortified places in his kingdom. Just a little farther on we came to the Pools of Solomon. These were made in order to provide Jerusalem with water which was conveyed to the city by means of aqueducts. In some places these are in good condition. As they were built so that water could be drawn off into the valley below, and as Ecclesiastes 2:6 suggests that Solomon watered his gardens and orchards, tradition says that he had them in this valley. That is an uncertainty but in some places this aqueduct is used at present. The pools are built at one end of a valley. The upper one is three hundred fifty-one feet long and two hundred twenty-eight feet wide and is partly hewn into the rock. The next one is down a little farther and is over four hundred feet long, while the third one is still a little

farther down and is nearly six hundred feet long. They have somewhat the appearance of some of the city reservoirs in this country, except that they had no roof on. They gathered the water from the surrounding country. They are not used at present, as the water is piped from the spring and in some places the old aqueduct is used. It is not definitely certain as to who built these pools or the aqueduct, but it is certain that they are very old.

For some distance before we reached the pools we had been going up hill and we continued to do so after leaving them for nearly a mile when Bethlehem with Mount of Olives as a background loomed up like a great picture. The place where Philip baptized the eunuch is not clearly known. In a former chapter one of the traditional places was referred to and on the way to Hebron there is another one at a spring called Ain el-Dirweh. The mosaic map found at Madaba which is doubtless the oldest map of Palestine extant and dates from the sixth century, designates this as the place of that event.

In about an hour and a half more we entered Hebron. What a wonderful country the last ten miles were. Everything was on such a large scale for this country. The hills were not so steep as some others, but were majestic in their appearance. The valleys were wide and deep, with plenty of variety to make them interesting. An occasional spring added to the beauty of the scenery. The country is very thinly populated and is very rocky.

Hebron is a very old city, as is shown in Numbers 13:22, where we are told that it was built seven years before Zoan in Egypt and that was one of the residences of the Pharaohs. The seventy-eighth Psalm recites much of the history of Israel in the wilderness and in the forty-third verse the Psalmist refers to their experience in Egypt and the field of Zoan, which may well mean that Pharaoh of the Exodus lived there. That would mean that Hebron was built at least fifty years before the conquest of Canaan and if we dare to think that when the term Hebron is used in Genesis 13:18 it means a city, it would be at least four

hundred years older. In that case it would be at least three thousand eight hundred twenty-five years old with a possibility of many years added.

It is twenty-three miles southwest of Jerusalem, is among the mountains (Josh. 20:7), and was the home of Abraham after the division between him and Lot. From here the former started on his only military expedition to rescue the latter. Here the Lord gave some of His most encouraging promises. Here this



Hebron, the home of Abraham

"friend of God" buried his wife in the Cave of Machpelah and later was buried there himself. So sacred does the Moslem hold this place that infidels (as they term all others) can not go into the mosque. A very few prominent men have received special permission from the Sultan of the Turkish Empire, but there is danger even then. One man came with his permit to enter and the party in charge looked at the permit and said, "Yes, your permit says that you may go in but it does not say that you will be permitted to come out." The man did not go in and it is well

that he did not. The mosque or *haram* building is two hundred feet long and one hundred fifteen feet wide and its walls without windows are about sixty feet high. Unbelievers, that is, non-Mohammedans, may ascend to the seventh step up the flight of stairs that lead to the court.

This was the southern city of refuge on the west side of the Jordan. Here David reigned seven and a half years as king of Judah and later his son Absalom came here to usurp the throne. While many things of interest occurred here in the early part of its history, the latter part is rather uneventful.

Since one can see so little at the Cave of Machpelah he will likely be interested in seeing the place where tradition says Abraham's tent was. There is a large oak tree which has been held in great reverence since the sixteenth century and there are many people who think that it is the one under which the patriarchal tent was pitched. That of course is not true, but the tree is certainly very old, as it is thirty-two feet in circumference and with all the care that it is getting it is slowly dying. It is protected by an iron fence to keep travelers from carrying it away in small pieces as relics. It stands in the garden of the Russian hospice. This may not be the exact spot but somewhere here angels visited and saw and heard what was not intended for their eyes and ears. Sarah was in the tent, but even the thick camel's hair cloth could not hide her laugh from divine eyes. This angel put a whole theology into one question, "Is anything too hard for the Lord?"

Despite the fact that Jews and Christians believe that Abraham was a servant of God as well as the Mohammedans, yet the latter are intensely prejudiced against them and frequently the people who come to Hebron are pelted with mud, stones, sticks or anything that they can get. They are generally fanatical, but those living at Hebron seem to be the most bitter of any in Palestine. Fortunately they did not molest us.

It will be remembered that the spies which were sent out to view the land and bring back their report gave evidence of the

fruitfulness of the country by a cluster of grapes from the brook of Eshcol which they carried on a staff between two. It is amusing to hear the remarks of some infidels regarding that event. From what they say you would imagine that these two men had about all that they could carry; that the staff had to be placed



The Oak of Mamre near Hebron

on their shoulders so that the grapes did not drag on the ground; that a bunch of grapes (as they usually do here) measure more in circumference than in length; that the grapes were as close together as they are here, etc., etc. It is true that in years when there is a good yield there are clusters that are more than three

feet long. It is also true that the grapes are not nearly so closely packed together on the cluster as they are here, and we saw none that measured three feet around nor anywhere near that, but we did see clusters that one man would not want to carry fifteen or twenty miles over the rugged mountains back to the Israelite camp, not because they were so heavy but because it would be so inconvenient for one man to carry them.

There are fine vineyards and groves around what was once a thriving city. Figs, pomegranates, quinces, almonds and apricots are grown in considerable quantities. These add very much to the beauty of the landscape and go a great way toward offsetting the repulsion and hatred of the Moslems. This is the only place in Palestine that we visited where the tanning of goat-skins and making them into large water bags was practiced as a special industry. There were several thousand in the process of preparation at one place. A thousand or more were in the sun to dry. They were inflated so as to make them as large as possible.

The streets are graphically described by Lemley. His description will be given here. "But the streets of Hebron. We thought those of Cairo, Egypt, narrow; those in Jerusalem, narrower; but these are the narrowest that we have seen, and are, in many places, completely roofed over by archways, shutting out both the light of day, and an equally important necessity, pure air. In fact, pure air never reaches these subterranean passages. One street—we were told that it was 'Jew Street'—was so narrow that two persons in passing had to do so by one standing up close against the windowless houses. We were told that the streets were thus built to keep the sun out. In this respect the effort is a complete success. If only with it the filth and horrible smell could have been included." Our return to Jerusalem was uneventful, as we went back by the same road over which we had come in the morning.

CHAPTER XVI

THE PALESTINE OF TODAY

The government responsible—Moslem influences—His belief—The Jews—The standard of Christianity—The effect of the tourists—The curse of "baksheesh"—Present methods of bargaining—Farm implements—Some other customs—"An hundred-fold"—The taxes—Getting permits from the government—Government lands—Bad effects—Fine gardens—The flocks—Fruits and grains—A concluding word

Having traveled over at least some of the country, and that with our eyes open, we will try to describe some of the customs, productions and conditions of the country as well as try to give some of the causes for the present state of affairs.

The government is responsible to a great degree for the condition of affairs in this country. There is no inducement thrown out to the farmer nor the manufacturer and the natural result is that the farmer has very little to look forward to. When he has enough to eat and wear he is satisfied without striving for more, hence that easy-going disposition which always gives him plenty of time to talk and sleep. Then his religion has much to do with his degeneracy, for five times a day the true Moslem leaves his work and prays. If what he is doing is especially enjoyable he may recite short prayers of which the following is one: "In the name of God, the merciful and gracious. Praise be to God, the Lord of creatures, the merciful and gracious, the prince of the day of judgment; thee we serve and to thee we pray for help;

lead us in the right way, the way of those to whom thou hast shown mercy, upon whom no wrath rests, and who go not astray. Amen." (This prayer has one less word in it than the Lord's prayer as given in Matthew in the authorized version, but does not cover nearly such a large field.) If he chooses he may make



Mohammedans in the act of worship

his prayer (which usually consists in quotations from the Koran) much longer.

Fighting, especially if it is against those who do not believe in Mohammed, is considered right and if one fighting in this way is killed while his face is toward the enemy he thinks he is sure

of his reward. The doctrine of fatalism is carried to the extreme and as fate directs all things it matters but little whether a man works, sleeps, manages, loves, hates, lies, cheats, or what he does, his fate is sealed. True, in the judgment there is to be a great reward for good works; but in its fatalism is where he sees that there is something wrong with his religion. It allows him pleasures that would not be allowed him in many other religions, especially not in Christianity, and this goes a long way toward making up for any other defects that he may see in it.

Among many of the striking characteristics of the Jews in all lands, that of getting money from other classes and nationalities stands out very prominently. With all the devoutness of some of the Jews of Palestine it can not be said that they are an exception to that rule. Traffic of some kind is his delight, and he cares little how much the Gentile is oppressed if that gets him money.

Most of the Christianity found in Palestine is of a very low type. It lives in ceremonies a great deal more than in condition of heart. Lust, spite and even murder are not so bad if only the outward forms of religion, such as baptism, communion, mass, prayers, pilgrimages, etc., are gone through with. Denominational lines may be considered sufficient reason for the worst form of reproachful expressions which frequently come to blows.

Summing up conditions, we must conclude that they are hardly the traits that would make a good class of citizens and especially not such as would develop noble public spirit. A lack of the spirit of self-help and a lack of love and helpfulness in a neighborhood means a lack of almost everything that goes to develop a people intellectually, morally, financially and spiritually.

The actions of tourists on an average have been very detrimental to the progress of the country. Non-Christians see much in the native Christians that is not commendable. When the tourist comes in and is not honest, nor even virtuous, they see added reasons why they do not want to become Christians and a

civilization that does not have some of the things in it that come from Christianity may help some but it never lifts the masses very high.

Then the tourists have been giving tips for every trifle that the natives have done and often "baksheesh" is given to get rid of those who persistently ask for it, hence there are many who are ready to live from what they can get from the tourists either by begging, threatening, robbing, cheating, or doing the most trifling little favor, such as pointing out the direction of the post-office or anything else that does not take him a step out of his way or require more than a minute of his time and then demand a large "baksheesh." They frequently follow for a long distance, making their demands every time that they get near enough to other natives to hear them. Rather than be made a spectacle, the tourist pays the amount demanded and the native glories in having gotten money from the tourist that he did not work for. The tourist has done three things: he has encouraged idleness, made the native more bold to make demands still more unreasonable, and lowered the manhood in that person whom he meant to help. With these things in mind it is not very difficult to account for much that one sees that is very repulsive and accounts for many of the customs of the people.

Many of these are the same as they were in Bible times. One can get no better example of the present ways of bargaining than is given in the incident of Abraham purchasing the Cave of Machpelah. Find Genesis 23:8. Abraham sends some one else to begin the bargaining. In verse eleven the owner and Abraham are together and the owner says, "No, no, I will *give* you not only the cave but the whole field. Here are the witnesses, you go and bury your dead." But Abraham knew that if he waited until after Sarah was buried without making a bargain there would be trouble. Abraham said, "State your price." Only a moment before the owner said, "Take it." Now he said, "It is worth four hundred shekels." (That was probably twice its actual

worth, but a man having his dearest friend on earth, dead in his home, is in no position to bargain very closely.) See Ephron's shrewdness. It is worth four hundred shekels of silver but what's that. You go and use it. But Abraham wanted not only the bargain complete but the paying as well; for he knew that when it was once used the price might be different, so he weighed the money first, then used it—a very wise thing to do.

Their implements are the same as those used generations before the Christian era. The plow will not do good work without some one having hold of it. An American plow might be started in, the plowman let loose of the handles, look back, and there would be no bad effects; but not so with the plow used in that country. The moment that the plowman would try to look out some other direction, especially back, the plow would be out of its place and not doing its work well. Hence "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Alas for the effort to get the benefits of a Christian life with the disposition to look back into the world. Possibly the only change in farm implements since Bible times is that in a great many instances they have a kind of float with sharp stones or irons in the bottom to which the animals are hitched and which they drag over the grain and in this way help in the threshing the grain from the straw. This method was not in vogue in the Apostolic age.

In another chapter the ovens at Cana were referred to. Such ovens are found in every village. Sometimes the low brush that grows on the hillside is used to heat them for baking, but usually they burn dry grass. How one is impressed with the text, "If God so clothe the grass which is today in the field and tomorrow is cast into the oven?"

There are a few mills that do grinding for their customers, but a great many still use the old stone mill and in most instances there are two women helping each other. "Two women shall be grinding at the mill," is almost a daily scene.

When Samson was a young man he saw a young woman one day and said to his parents, "I have seen a woman in Timnath of the daughters of the Philistines, now therefore get her for me to wife." That custom of having the parents make the contract still prevails, and while the young people often know each other provided that they are of the peasant class, there are many of the wealthier ones who like Isaac and Rebecca do not see each other before the wedding day.

"And behold two blind men sitting by the way-side," is a very common scene. On special occasions such as large bodies of pilgrims passing a certain point or at the times of great festivals these poor unfortunates may be seen "sitting by the way-side begging," not only two but oftentimes in a short distance of ten rods there may be a dozen. They rarely sit right together but possibly eight or ten feet apart so that they will be more likely to each get something. These Scripture illustrations might be multiplied, but it is not the intention to devote this whole chapter to this one phase.

In the parable of the sower the Savior said, "But other fell into good ground and brought forth good fruit, some an hundred-fold." As this parable was to teach a certain truth, it must have been true to life. If the crops would never have yielded a hundred times as much as they sowed this parable would have taught nothing. In Genesis 26:12 we read, "Then Isaac sowed in that land and received in the same year an hundred-fold." This does not imply that the common yield was that much, but that there were some instances where without any miraculous intervention the yield was a hundred-fold. In the time of Isaac there had been but little done along the line of agriculture and the soil was rich. Later the soil was cared for and given its rest every seven years (Ex. 23:11), and the Lord blessed the country for His people's sake. He gave the needed rain; how many times the early and latter rains are referred to as a special blessing.

The taxes became a burden under the reign of Solomon

and after his death the people came to his son Rehoboam and asked that their burdens be lightened. When he refused to grant their request they withdrew from his government. At present the people are burdened with taxes doubtless many times more than they were then and there is no possibility for them to withdraw. Seeing a team of mules on the streets of Beirut we asked how much the annual tax would be for the team, harness and wagon. The wagon and harness were very old and the mules were not young. We estimated that an American assessor would value them at one hundred dollars. That would mean that the tax in America would be from one to three dollars. The man who was with us and who certainly had an opportunity to be informed on such matters said that the taxes would be about twenty-four dollars.

Taxes are exorbitant on other things as well. There are many cases where it takes fifty per cent of the gross income of an olive crop to pay the taxes on the trees. The taxes are levied before the olives are gathered, the assessor making an estimate of the amount to be gathered from a tree without even seeing it and estimating the money value of the crop when marketed, making his assessment on that basis. There are people who would gladly cut down their olive trees, but they are not allowed to do so without a permit from the government.

Then if there is ambition enough about some one to make improvements in the way of new buildings or to make additions to his old ones, he must get the consent of the proper official first. If he does not he will soon be brought up as a transgressor. That official is supposed to consent without charge when it is in no way detrimental to the government to allow such a building to be put up, but his former training has been such that he sees how to get something out of this for himself and when the first call is made the servant of the officer is instructed to say that the officer is not at home. The next time the word comes that he is at home,

but that he has no time to hear the plea now but that he shall tell the servant what he wants and he in turn will present it to the officer so that he will have time to think over it. When the man calls again he is ushered into the presence of the officer, who says that he has been unable to give it any consideration, but asks that the man make his request again so that they may talk it over together. After discussing the matter for some time the officer says that he ought to give the matter more consideration but does not think that the request can be granted. By this time the man is disgusted, for he knows full well that there is but one question in the mind of the officer and that is as to how much money he can get out of this for himself. So rather than wait longer he gives the officer money to the value of about five dollars with the hope that he will grant the request without further delay. The officer bows, smiles and says that he thinks that the request might be granted, but that he still wants a little more time to think over the matter. The man knows that the only question is more money and knows that he may as well give it now as to wait longer, so another five dollars is given. This brings a broad grin on the officer's face and the request is granted. But that long tedious method of securing building permits and that way of bribing tends to kill the spirit of enterprise almost as fast as it arises.

These things tend to keep the ideals of people in a very low state and to discourage anything that looks like progress. The result is shown in their houses, their dress and their general manners. Then much of the land is owned by the government and is given out to farmers for but one year at a time and as it is dealt out by lot it is very seldom that a farmer gets the same piece of land two or more years in succession. And since he has it but one year, it is but natural that he would get everything out of it that he could without doing any more work on it than he must. Why should he pick off the stones, put on fertilizer, sow grass seed and do many other things that would go toward making the land more productive or would make farming easier? He would

be helping the man of next year as much as himself, and that is not the nature of the people generally.

The result is a foregone conclusion. There are no hay fields, no fertilizer has been put on some of these fields for centuries, and the stones are so numerous that one would have no trouble to walk over the fields for miles without touching the ground except when he would slip off. The grain is cut with the sickle as a rule but straw is of value, for they still feed "straw and provender." Hence much of the grain is pulled up by the roots because of the difficulty of getting down between the stones with the sickle. That takes off even the little fertilizer that would come from the stubble.

It is useless to say that the days of "an hundred-fold" are past, but it is almost equally remarkable that with this kind of treatment the soil still produces from six- to twelve-fold (more generally six) of wheat and possibly from ten- to eighteen-fold of barley. There is an occasional garden owned by some one with more than ordinary enterprise and which lies near some spring so that it can be irrigated; that is very different from the fields just referred to. There may be seen some of the most luxuriant growths of garden truck and fruit trees that can be found anywhere. These gardens produce cucumbers, onions, lettuce, melons, potatoes, egg-plants, cabbage, cauliflower, tomatoes, besides some vegetables that are peculiar to that country, while artichokes and asparagus grow wild.

Among people such as are here described one would naturally expect to find many who are engaged in some occupation that does not require much physical effort nor very much thought. Many of them are shepherds having large flocks of sheep and goats. The immense rocky slopes afford fine pasture part of the year and the paths run zigzag all over these rough places, so that the whole mountain sides have the appearance of patch-work made up of diamond-shaped blocks, the greatest length of the block usually being horizontal. There are several kinds of sheep

of which those resembling the American varieties and the fat-tailed ones are the most common. The wool export is very large and ewe's milk is an important article of food. Goats are also kept for their milk. In each village of a few hundred people there is a flock of goats. These are usually driven from house to house and as much milked as the customer wants. The skins of the goats are tanned and made into water bags or bottles. These are used in large numbers in cities, and even many of the villagers use them when they must carry the water very far. Both sheep and goats are killed and used for food. Except in the larger villages and towns, mutton is almost the only kind of meat that is eaten.

Possibly no other crop has as much of a money value as olives. This is the home of that fruit, and the vicinity of Damascus alone produces in one year about three hundred fifty tons, about half of which are of an inferior kind. A great deal of olive oil is made here and much of it is used for cooking purposes.

Other fruits are figs, pomegranates, citrons, peaches, almonds, dates, lemons, oranges, grapes, mulberries, apples, and pears. Other grains than those referred to are dohn (a kind of inferior wheat), corn, and in some parts there is some rye produced. Beans, peas and lentils are also farmed. With these various productions and better care of the soil and the proper encouragement from the government this once productive country could be made to support as large a population as it once did, if God would bless it with the rains which it once had. At present there is a large per cent of the population who are wholly or in part supported by people of other countries. The large number of guides, hotel-keepers and liverymen get the greater part of their support from the tourists, while many of the Jews are supported by their brethren in other countries who hope to get some benefit from the prayers of those who are in the Promised Land and are praying for their brethren who "are of the Dispersion."

Palestine, once "the land flowing with milk and honey," the

land of wisdom, worship, and divine favor, the land where God manifested Himself in the person of His Son, the land of prophets, priests and kings, is today the land oppressed by government, overrun by a people of another religion, who are the most inveterate enemies of Christianity in the world, the land that is of interest a thousand-fold more for its past than for its present, the land which in a large measure is forsaken of its God, and which is the greatest proof that exists today that the Being who was so loving and helpful is also just, and that sooner or later sin will receive its due reward, and the greater the opportunity and favor the greater will be the curse.

CHAPTER XVII

A VISIT TO EGYPT

Jaffa or Joppa—Casa Nuova, house of Simon the Tanner—On the
S. S. Kosseur London—Another Dowie delusion—From Port
Said to Cairo—Salt beds—Land of Goshen—Water wheel—
Products—Eden Palace—Trip to Barrage—Somebody's
boy—A new bridge—The persistent guide—"Nile is
Egypt"—Variety of people—The Pyramids—The
Sphinx—The Isle of Rhodes—The museum—
The mosques—A wedding procession—
The Copts—Presbyterian Mission—
Heliopolis—Benha—Port Said

After spending some time in the land that is so intensely interesting because of its past history and having our home in the City of David for three weeks one is a little loath to leave, not because he is attracted by the beauty of the place, or the kind, amiable disposition of the people, but because of the association of so many sacred events and the light that many of the things of that land give on the interpretation of the Scriptures. But the time had come to leave these places of interest; hence on Monday morning, August 29, we in company with our guide, Mr. Aboosh, who had so satisfactorily directed us for the last three weeks, left Jerusalem by railroad for Jaffa or Joppa, fifty-four miles away on the shores of the Mediterranean Sea. As the scenes were described on our way to Jerusalem it will be omitted here.

We arrived at Jaffa at 11:30 A. M. and went directly to the Jerusalem Hotel. In a land where there is so little of the true spirit of the Gospel it seemed somewhat odd to find the

rooms all named after Bible characters. Among them were the names of the twelve tribes of Israel. There were many beautiful Bible quotations very artistically arranged, neatly framed and hung on the walls of the dining room, and as many of them were in English, it gave us real comfort to read them and to think that there is sufficient interest in the truth of the Bible to have some of these gems of truth placed in such a conspicuous place.

The city has a population of about thirty thousand Moslems, ten thousand Christians and four thousand Jews. It is a growing place, made so largely by the twenty thousand pilgrims that land here each year, and as many of them embark at this port when they return, the traffic is very large. It also has a large foreign trade in fruits, olive oil, wine, cloth, coffee, rice, sugar and tobacco. It seemed very peculiar that oranges should be shipped thousands of miles to other parts of the world where they can be bought at any time of the year and here in their very home we were unable to get even a few to take along on our journey. On inquiry we found that they were very seldom on sale except in the orange season.

This city will be remembered as the place where Jonah "paid the fare" to go to Tarshish to get away from the presence of the Lord. It was a very active sea-port in ancient times and was the place where King Hiram sent much of the material that was needed for the construction of the Temple. It was not known how or by whom Christianity was introduced here, but it had reached this place before Peter raised Dorcas to life, because she was a disciple and so were the people who sent for him. The Casa Nuova, a Latin hospice, was built in 1654, and from that time tradition says that it stands on the site of the house of Simon the Tanner (Acts 9:43). There is also a place in the southern part of the city where it is claimed that Simon the Tanner lived, but Mr. Aboosh thinks that the former is the most likely of the two places.

At 3 P. M. we went on board the steamer, "*Kosseur Lon-*

don," which was due to sail for Port Said, Egypt, at 4 P. M. We were not on board very long until we were attracted by the peculiar actions of some men toward an elderly man whom they seemed to worship. Watching our opportunity we succeeded in getting into conversation with one of the men who could speak a little English and begged from him a book in which much of this man's history was given and the claims that he made. We were told that we might read it awhile but that we must return it. We were very busy getting as much of the doctrine as we could in the limited time that we had. It was not very long until this elderly man came around and spoke a few words in Arabic, after which the man who remained at our side as we studied said that his master did not like it that he was there and we were reading his book; so the book was returned and we began to study the man and his disciples. He could not hinder that.

The man was a resident of Acre, near Haifa. His name was Abbas, and he was very rich. He is a Persian by birth and for a number of years suffered banishment. But that banishment was so modified that he was allowed to remain in his own home if he did not go out from there. (An easy kind of banishment when compared with that of the disciple, John. Rev. 19). During that time he did his work largely through his followers. He succeeded in getting large sums of money from the people of the United States and England to further his faith. Since the adoption of the constitution by the Turkish government he is allowed to have his freedom.

He claims that Jesus was here and that His teachings are to be followed, but that the Comforter has come in this age in the person of himself and that the Scriptures can be interpreted only by the power of God and that for all such interpretations the people should go to Alla Hamad. It is not very clearly set forth whether that is a twist of the man's name, but that idea is easily gotten from the book which we read. He says that no religion should be condemned, as there are good and bad in all

of them. He has twelve thousand followers in the United States, besides those in England, Germany and his home land. His followers do not turn their backs toward him, but if they are in his immediate presence and want to walk away they go backwards for some distance then walk sidewise until they are some distance away or until there is some object between him and them. Moral: Dowie delusions in which the First Commandment is clearly violated are not all in America.

The weather was quite warm and the air in the stateroom seemed to be somewhat stifling, so we slept on deck until after midnight. The sea breeze was very bracing and we slept as well as could be expected on the deck-chairs, but before morning we decided that the stateroom would be the best. We arrived in Port Said in time to get through the custom house and get the morning train for Cairo. To our left was the Suez Canal and to our right were acres and acres of land which was just a trifle higher than the Mediterranean with banks around the outside. Sea water is pumped into these beds and the water is allowed to evaporate while the salt remains. A great amount of salt is produced in this way. After passing the salt beds there was an extensive tract of barren, sandy country that was truly a desert and had no attractions for us, so we turned to the other side. For an hour and a half the train ran along the Suez Canal where we could see a number of dredges at work. We also saw a number of ocean steamers passing through on their way to India. As we entered the land of Goshen we saw a great difference in the soil; instead of the yellow sand there was a black loam which was well cultivated. As the Nile river was about at its height there were a great many men and women at work in the fields, some planting, others weeding and still others irrigating. Some of the land that was just a little too high to be reached from the river direct was watered by means of a rude construction called, Persian wheel, which raised the water several feet and emptied it into a ditch made for the purpose which carried it out over the fields

This wheel was run by hitching a cow, ox, donkey, camel, or anything that the farmer had at his command and driving round and round as they do in America in a small old-styled horse-power. Among the leading crops were cotton, rice, maize, onions and cucumbers. We remembered that several of the things that the Israelites lusted after are in the above list and we found later that the fish, melons and other things that they longed for are



Egyptian water wheel

still some of the leading articles of diet and we doubt not that garlic and leeks could still be found also.

We arrived at Cairo about 1 P. M. and were transferred to the Eden Palace Hotel. At 3 o'clock we went to the station to take a trip to Barrage, a place about twelve miles distant. When the train came in we saw a number of soldiers fully armed get out of the train and found that they were transferring about thirty prisoners from some other point to Cairo. These prisoners marched, fastened together, two and two with hand-cuffs. They were a mixed lot. Some of them were beyond middle life

and were hardened in sin, who would not be made so much worse by the sin in prison life, but there were some in the lot for whom our pity was especially stirred. They were mere boys. How did they get into this crowd? Possibly they were led step by step by some bad companions or they may have been driven to steal to satisfy their own hunger; or, what is still worse, some loved one may have been wasting away for want of the necessities of life and just at that time they had no means of earning anything. They stole. Now they are in jail; and when they get out they will be termed "jail-birds," "night-hawks," or some similar name. Alas, that is some mother's, some father's son. Poor, poor boys!

We got into the car, but our thoughts were so occupied that we did not notice the stations and soon the guide said, "Here we get out." As we walked through the gates some natives said something, we knew not what. The guide said, "Get on." There was a railroad with very small rails only two feet apart. On these was a small car with a seat scarcely long enough for two, but wide enough so that two more could sit back to back to those on in front. The natives ran along pushing it. A picture of the car and cargo would have been of interest.

There are a number of bridges across the different branches of the Nile River at this place. One was washed away only a short time before; another was in process of construction and was quite an engineering feat. We watched them for some time as they let down a large section of the iron bridge. The English engineers were able to get the natives to work quite carefully and scientifically. This is a great help. Not only will the bridge prove a great benefit, but the native will get a better idea how to support himself and his family by honest labor besides becoming more skillful in his work so that he can command better wages. The natives have little idea of making a living by honest toil. They will run along, tell you about everything that you pass and then ask for "baksheesh," even though you have not

asked them anything or you may turn to them a "cold shoulder" or tell them that you do not want their help. They still seem fearful that you might need them, and that there might be some things that you would not see if they did not remind you of them. One had followed us telling us about everything that he thought would interest us, and we did our best to get rid of him. He continued this for an hour and then began his plea for "bak-sheesh," when we began to send him from one to the other in the group. He continued this for another half hour, when the guide gave him two and a half cents and he went away rejoicing.

This place has one of the most beautiful parks that we saw since we left England and would do justice to a much larger city. The beautiful flowers and the green trees of different varieties made one feel that he was in the park of some American metropolis.

While waiting for the train to go back to Cairo we were reminded in a very literal way of the difficulties that Moses and Aaron had with the magicians of Egypt. One of these fellows came around and after performing some tricks that were mysterious he asked us to take part in some of them. We turned our backs and began to talk to each other but he continued his tricks and finally several of the other natives urged us to give the man some money so that he would perform some more of his miracles (?) but we urged him to give himself no further trouble. Then began a plea for pay for what he had already done, but we resolved to give him no encouragement in his impious business. When he saw that he could not prevail on us he began to grumble and went away to watch for an easier victim.

Egypt is a remarkable country from more than one viewpoint. It was the home of the children of Israel for more than four hundred years, it was here that Moses was found in the bulrushes and here he was the human instrument in delivering his people from the cruel bondage. It is the land of the Pharaohs and was noted for its early civilization.

Some one has said, "The Nile is Egypt." In fact were it not for the river this country would be as barren as the great Sahara. Each year this wonderful stream overflows and deposits all over the country a fine silt which keeps the soil very fertile and makes the land produce like a garden. It is estimated that the silt



Egyptian women in native costume

deposited amounts to about six inches in a century. Our guide took us to see the Nilometer on the Isle of Rhodes. It is a pillar nearly forty feet high placed into a well which is connected with the river, and as the pillar is marked they can tell exactly how high the river is. Much depends upon this for if the river does not rise above the thirty-eight foot mark the people shake their heads and say, "Poor Nile, poor Nile," but if it rises to the forty foot mark they smile and say, "Good Nile," but two feet more would mean that the homes of a great many people would be flooded and their goods be ruined, it would mean a loss of millions of dollars to the country. The fact that thirty-eight feet is quite too low and forty-two feet quite too high shows how remarkably level the country is.

For eight hundred miles this river does not have a single tributary and in places the valley is quite narrow. Even at Cairo it is scarcely five miles wide on each side of the river. The productive country with beautiful vegetation and the barren unproductive land lie side by side within three feet of each other. There seems to be no gradual decrease, but a change from the most beautiful luxuriant growth to the most positive desert in an instant. This productive country gradually widens north of Cairo until near the Mediterranean it is about one hundred fifty miles wide.

In no country that we have visited did we see such a variety of people and diversity of classes. Beggars who had injured themselves or whose parents had in some way deformed their bodies were to be found in great numbers and all stages of life from that degraded condition to the great self-important official who is conveyed through the streets with great pomp. This country seems to be a haven for all nationalities—Americans, Englishmen, Europeans generally, in fact, people from the various countries of the world are to be seen here. It is evident from the past history of Egypt that for centuries this country has supported a great many inhabitants when its size is considered.

It has a population of possibly ten millions at present and when in the height of its glory it had a great many more.

The pyramids of Egypt are considered among the seven wonders of the world. There are seventy of them, differing in size. There are nine of these not far from Cairo, and are sometimes called the Ghizeh Group. There has been a great deal of conjecture as to the purpose for which they were built, but Howard Vyse, who has made these structures a study for many years



The Egyptian method of plowing

and spent about fifty thousand dollars in investigating their object and structure, has proven to the world that they were built by the kings as sepulchers. The Great Pyramid, one of the nine above referred to, is seven hundred fifty-five feet square at the base and four hundred fifty-one feet high. It is estimated that it was twenty or thirty feet larger each way, but much of the stone has been taken away for building purposes. There are three chambers, the largest one being forty-six feet long, twenty-seven feet wide and eleven and a half feet high, the remainder being solid masonry. Think of the vast amount of stone required

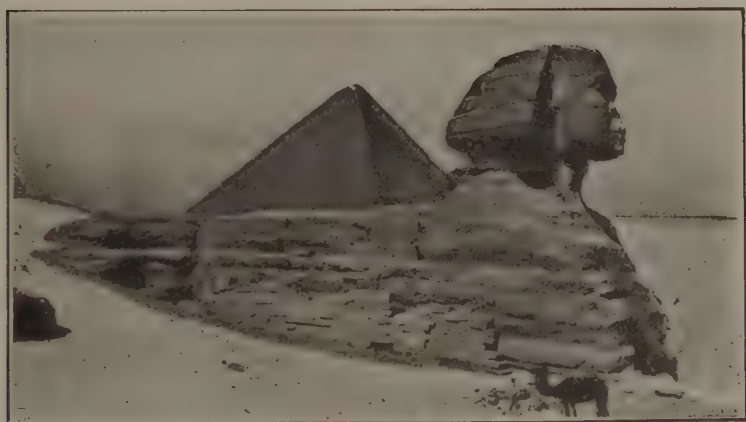
for such a structure. It is said that there are eighty-five million cubic feet of masonry in this one pyramid, or stone enough to put in the basement walls for eleven thousand two hundred store buildings, each one hundred sixty feet long. Herodotus says that it took one hundred thousand men working twenty years to complete it.

It is said that the kings thought that their first duty was to prepare for eternity. How very true, but there are not many of us that would think that a very good way to prepare. As they believed in the resurrection of the body, they wanted that body preserved, and with their process of embalming and these structures to keep the body in after it was embalmed, they have been well preserved to the present. If they had been allowed to remain in these sepulchres they would no doubt be well preserved to the great judgment day. The ascent to the top of this great pile of stones is very tiresome as the stones are about three feet high, but with the aid of a few Bedouins, some good muscular effort and about fifteen minutes of time the feat can be performed without danger. It is claimed that this one was erected by Chufu (Greek, Cheops) about 3733 B. C.

Very near to this one are two other pyramids very much like the one just referred to. Only a few hundred yards from these is the Sphinx. This is the most interesting of the monuments in the Ghizeh group. This was not built but was cut out of the rock leaving the monument as a part of the rock upon which it stands. It is in the form of a crouching lion but has a human head. The body lacks the fine sculptural work that would be necessary to make it a perfect specimen but is "roughed out." Its length is one hundred fifty feet. The head is sculpture! with a great deal of care and skill. The face is fairly well preserved, except the nose which was made a target by the Arabs and Mamelukes. The head is thirty feet high and fourteen feet wide. A man standing on one ear cannot reach to the top.

It is not known what the origin of the Sphinx was, but it

is evident from an inscription that was found near there that it existed before the Great Pyramid. The natives believe that it has divine power to keep the sands of the desert from blowing over the fertile fields and destroying the crops. Near by the monuments named are several others of less importance, such as the Granite Temple, the Tomb of Numbers, and Campbell's Tomb, which will not be described here. Suffice it to say that



Pyramid and Sphinx near Cairo, Egypt

these are indications of the state of civilization and ingenuity of Egyptians in former ages.

On our way back to the city we stopped at the zoological gardens which contain very fine specimens of animals of that and surrounding countries. There are animals and birds in this garden that could not live in such places as New York or Chicago on account of the climate. There are also many varieties of trees and plants of a sub-tropical nature, and with the six miles of good paths, the twenty bridges crossing the ornamental waterways, and the numerous grottoes built in the times of Ismail Pasha, many centuries ago, makes this a very appropriate place

for the study of nature. Its beauty can not help having a refining influence upon the many natives that walk over these paths.

On the southern end of the Isle of Rhodes are the elaborate gardens of the late Hasan Pasha. Although it is not more than sixty years since this place was at the height of its glory it is fast falling into decay. Fruit trees of all kinds that can be raised in this climate are found here surrounding the buildings. Having several wives he needed a number of mansions for them. The ceilings are elaborately decorated and the arrangement of the whole shows good taste and workmanship. A few of the apartments formerly occupied by His Majesty's servants are now the homes of peasants but the parts occupied by the ruler and his wives are vacant and with the present neglect will soon be in ruins.

The Egyptian Museum near the Kasr-el Nil Barracks is an immense new structure erected at an expense of more than a million dollars. The gathering of the antiquities for this museum was begun in 1854 by a Frenchman in the employ of the Egyptian government. He was present when the excavations were made in which these relics were found, and he superintended their transportation himself and in this way got them to the place in much better condition than many of the other museums were able to do. His example was followed by his successors and the result is manifest. As the collections grew they were put into larger buildings and at times went under other names until they found their way into this fine fire-proof building. No other museum in the world equals this one in the richness of its monuments of the first six dynasties and the definite knowledge of the places where they were found. From some of the tombs they obtained immense quantities of jewelry of almost every imaginable kind—necklaces, rings, anklets, vases, knives, chains, etc. These show that there was immense wealth in the hands of some people at least. There were many clay tablets found which give clear evidence of the truth of the Bible.

The art of embalming was developed to a remarkable degree. Aside from human beings thus prepared they found crocodiles, sheep, dogs, bulls, etc., preserved in this way. These things show very largely the faith of the people. If they could preserve the body to the final day it would live eternally, also that in the next world they would have animals, and adorn the body.

There are also quite a large number of mummies here of which those of Seti I and his son, Rameses II, are the most noted. Doubtless the former saw Moses, his adopted grandson, many times. Some of these mummies had the name of the deceased on the outside of the wrappings and on the inside as though the parties who did the embalming were afraid that the outside would decay and in the resurrection they might not be known if the name were lost. It is remarkable that in almost every religion there is the idea of a resurrection, regardless of how much error there may be in the manner in which it is to be done or what the result will be after the resurrection. Let the infidel look about and see what kind of company he has and how comparatively small it is.

It is claimed that there are four hundred mosques in Cairo and the traveler need not be in the city very long until he is convinced that the number is large. They are built in a uniform style, which has doubtless been in vogue for many centuries, for the very old ones are built after the same general plan. The minaret on the mosque is a later addition. They are by no means the same on the inside as some of them are very richly decorated. The chandeliers and the desk from which the Koran is read are often very costly. Somewhere beyond halfway to the top of the minaret there is a balcony from which a man, called the Muaddin, calls the faithful to prayer five times each day. The mosque proper is so arranged that the worshiper will have his face turned toward Mecca during his devotions. The Alabaster Mosque, so called because the columns and walls are faced with

that material, is the one in which the Khedive or chief ruler worships. He has his special place to sit and his special days to worship.

While in Cairo we were permitted to see two wedding processions and on inquiry were given the following: "On the day set for the wedding the friends of the bride and groom gather at the home of the former at about two o'clock in the afternoon. She is dressed in her wedding outfit with plenty of jewelry and



A typical Egyptian conveyance as seen in Cairo, Egypt

a fine, flowing veil. She with two or three of her closest lady friends is placed into a fine closed carriage. Several of her musical friends head the procession with a kind of instrument made of bamboo with which they manage to make fairly good music. Some more of the friends follow the musicians, and if they can afford it and want it, the band comes next. Following that is the carriage of the bride's nearest relatives, supposedly her parents, then the bride's carriage. This is covered with fine silk

covers which her friends hold down at the side so that no one shall see her. In the procession the man who was holding the cover down stumbled slightly and the cover opened a little so that we got a peep at her despite the fact that they would make especial effort to keep infidels, as they call the Christians, from seeing her. A few more carriages follow and then comes the motley crowd of footmen. After parading her around in this way for a time, taking special care that they do not omit the busiest streets, they go to the home of the Mohammedan priest. By this time the groom has arrived, usually coming on foot. The priest writes out the certificate for them and his part of the work is done, but that of the young man now begins. He must carry her to his home. By this time the supper is ready and they eat probably several times during the evening. After a carousal that lasts until the midnight hour or after, the friends go to their homes and the wedding is a thing of the past.

Is this the kind of wedding that was held about five miles from Cairo at the ancient Heliopolis, the On of the Bible, more than thirty-six centuries ago when a bright, commanding young man thirty years old married the accomplished Asenath, daughter of a priest of that place? For an account of that wedding, see *Genesis 41:45*.

But the people are not all Mohammedans. There are ten thousand Copts in the city of Cairo alone. These are supposed to descend from the Christians who accepted Christ in the early centuries. They claim that their ancestors were led to accept Christ at Alexandria by Mark, the nephew of Barnabas. At one of the early councils they were cut off from the great body of the Church because they held that Christ had the divine nature to the exclusion of the human. From that time they held that the patriarch of Alexandria was the highest dignitary in the Church and that Mark was the first patriarch. They are very strict in their religious rites, even to the hatred of other denominations. They observe the communion by taking bread that

has been dipped in wine. Some of the former adherents have become Greek or Roman Catholics. Unfortunately, they have taken up with many of the practices of the Moslems. They have a number of church buildings in the city. We were in one of them. They practice immersion, even of infants.

In a city like this, the largest in Africa, containing about half a million people, the majority of which are Moslems, it seemed like a haven of rest to visit the American Presbyterian Mission in the very heart of the city. The Presbyterians began work in Egypt in 1854, and their work has grown so that now they have one hundred three missionaries and five hundred seventy-six native workers who are members of the church engaged in preaching, colportage work, teaching in primary schools, industrial schools, high schools and colleges. They have a membership of nearly fifty thousand.

The work in Cairo is under the charge of Dr. Watson, one of their pioneer workers. They are doing a great deal in reaching the Moslems and the Copts through the schools. Aside from the primary schools scattered through the city and country they have a girls' and a boys' boarding school in the city and as there were many of the more wealthy Mohammedan girls who did not like the hum-drum of the city and who were able to pay for their education a Girls' College was built at the very edge of the city. The attendance has been far beyond what the missionaries expected, although at the time of our visit they had just finished their first year of work. The building is a very commodious one and the rooms are well lighted. The work at this college, as well as that in the city, is like great refreshing springs of clear, pure water gushing out of the ground in the midst of a mighty desert where the famishing may receive the life giving flow.

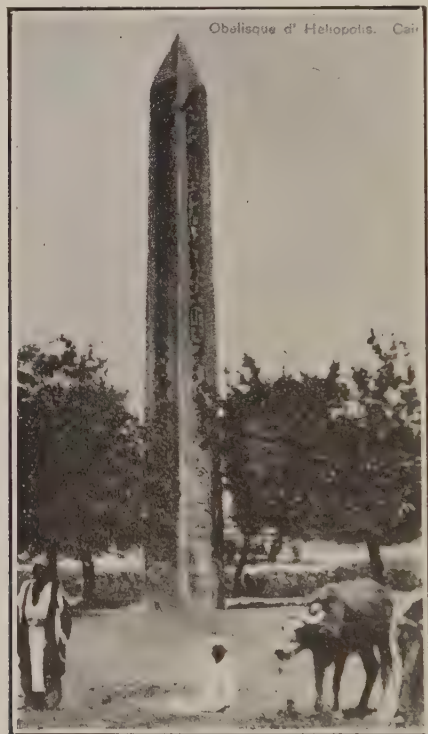
On our way to Heliopolis we passed the Palace of Kubbeh of the Khedive Abbas Hilmi. It was almost hid among orange and palm trees and various tropical plants. This fine palace with its beautiful surroundings gives evidence that this man was liv-

ing in wealth and luxury. The scene was soon gone, as the train did not stop, and in a few minutes we were at the station. Our guide soon selected three donkeys out of the dozen or more that were there awaiting the arrival of the train. Each boy claimed to have the best, but Mr. Aboosh has a keen eye and he made no mistake this time. We three were the only ones that went out on this trip (Mr. Sideman, a merchant from Chicago, who had been with us on several trips, having left for America). Our donkeys cantered off a half mile or more and came to a tree where tradition says that Mary and Joseph rested in their flight to Egypt. Near this tree there is a fountain of very good water. Tradition says that the water was not only salty like that of many other wells but was also dirty; that Mary bathed the feet of Jesus in the water and from that day to this the water has been good. It is certainly very fine, but we believed what we pleased regarding this story.

Two miles from this tree we came to the Obelisk of Heliopolis, the place of the Temple of the Sun. Here the most learned men of the world gathered and discussed the great problems that confronted them and the world at large; here the father-in-law of Joseph taught and officiated in some of the greatest rites used in the worship of the sun; here was not simply the university of the Egyptians but of the then known world; here Moses must have taken post-graduate work after he had finished the regular course of study for he "was learned in all the wisdom of the Egyptians." It is claimed that here the great astronomer Dionysius saw the darkness when Christ was crucified and said, "Surely the God-head is suffering or the world is coming to an end." But what is left of all this? Only a few caps of the great pillars, and these almost covered with weeds, and the great obelisk. This and history is all that there is left to tell of its former greatness. This great shaft of stone sixty-six feet high, quarried out of the red granite at Assuan five hundred miles away, was skilfully sculptured out so that the

hieroglyphics which are the same on all sides are legible although this monument has stood here for more than forty-four centuries, having been placed here by Usurtesen I, 2433 B. C.

On Saturday, September 3, we took the afternoon train for Benha, thirty-eight miles northeast of Cairo. Rev. Samuel Work



Obelisk at Heliopolis, Egypt

of the Presbyterian Mission is stationed here just outside of the village on the banks of the Nile. There is a boys' and a girls' school conducted here, besides much evangelistic work.

The following touching incident is copied from the Annual

Report of mission work in Egypt and the Soudan under the Presbyterian Board: "Mr. Work has charge of the Benha District and relates perhaps the most striking incident of conviction of sin. In March a Copt came into the Sabbath school at Benha, and just as the evangelist finished praying came forward and fell on his knees before him. Mr. Work thought that he was crazy but he put him into the men's class. The teacher seemed to be afraid but the man made no further outbursts during the day. He was not crazy but overwhelmed with trouble. Being convinced of the emptiness of the Coptic ceremonies he started out in search of truth. He had studied the Mohammedan religion thoroughly but found no comfort in it. He had been with the Catholics and had received no help from them. He traveled on foot from his own town to Akhmim in upper Egypt and back again, a distance of six or seven hundred miles. At last he found a taste of evangelical truth and was in utter despair because of his sins and yet with a ray of hope that he might receive light and comfort. His relatives had called him crazy, or what was worse, a Mohammedan, because he had spent some time with the Mohammedans and was treated more kindly by them than by the Copts. Having been a teacher he was employed in the primary department. The missionary gave him an opportunity to read the Gospel of John verse by verse with him and was so pleased with his clear grasp of the truth as well as his sense of sin, need of a Savior, and willingness to accept Christ that after examination by the "Session" he was taken into full membership. His wife is still a bigoted Copt and has not yet come to live with him. She promises to come but is illiterate and much influenced by her prejudiced relatives. It is hoped that she and all his family may be brought to the light. Once or twice a month he walks six miles to his village and while there is tireless in his efforts to bring to both Copts and Moslems the light of the truth. After witnessing his zeal from day to day the missionary has become more and more convinced that he is a

chosen vessel to bear the name of the Savior to the people there. Deep spiritual conviction is so rare in this land that it is quite refreshing to hear of such an experience."

We wished very much to stay here for the Sunday services, but we were obliged to forego that pleasure as our boat was to sail from Port Said for Bombay, India, with barely time enough to get to the boat from the afternoon train; so we left Benha on the morning train and arrived at Port Said about noon. On our arrival we found that the steamer was several hours late and would not be in until late in the afternoon. Had we known this we might have gotten a little better insight of the work at Benha. Mr. and Mrs. Work seem to be untiring in their efforts to win the lost. We enjoyed our visit with them very much, but we were obliged to say "Good-bye" to this land also.

CHAPTER XVIII

FROM EGYPT TO INDIA

**The City of York—The Suez Canal—Variety of passengers—An unexpected bath—A monsoon—At breakfast—On deck—
Too much economy—Feelings of the passengers—Meeting the missionaries
A cause for praise**

At 5:30 P. M. we boarded the steamer "*City of York*," and soon after we began to move. Sailing through the Suez Canal with a large ocean steamer is quite slow. The engines stopped every few minutes. It took from 8 P. M. Sunday to 11:30 A. M. Monday to reach Suez, a distance of ninety-nine miles. Out on the open sea it would have taken about five or five and a half hours. It would be a great advantage to have the canal made fifty feet wider and ten feet deeper so that vessels could pass each other at a reasonable speed. Six miles an hour when no vessel is near and still much slower when passing each other was not bringing us to our destination very fast.

There is a saying that there are exceptions to all rules, and so it proved in our case in engaging passage for this voyage, for as a rule, "The early bird catches the worm." We were late in applying, and all second-class cabin rooms were engaged. But there were many first-class rooms that were not engaged, so they gave us a first-class room and other second-class accommodations at second-class prices. This gave us the advantage of an electric fan, a very important equipment for a journey through the Red Sea at this season of the year when it is so intensely hot.

So far as we were concerned we felt that our experience at Sychar (Nablus) with sand flies was severe enough to suffice for the whole trip but the night in the Suez Canal seemed to be their greatest triumph. Watchfulness was the only means of self-preservation and sleep must needs be suspended for a later date.

What a variety of passengers taking second-class rates. There were only fifteen adults and a few children. Booth Tucker,* the great leader of the Salvation army and former son-in-law of General Booth, the founder of that organization, Mrs. Tucker, their private secretary, two women who were on their way to India where their husbands had lucrative positions in railroad offices, a young man who was to enter the British army in Burmah, a young lady who was on her way to India to marry an officer in the British army, a college professor's wife, an Irishman who was going to India to run a dredge, two government officials, a business man's wife, one of those men who keep their business to themselves and your two unworthy servants made up the company.

Some time before we reached Suez the crew let down two boats, each manned by three men. The men in the first boat took the rope loose from the boat and held it and in this way saved the labor of rowing. The other man left the rope tied to the boat. It was fastened at both ends of the boat much as a

*F. Booth Tucker was born in Bengal, India, in 1853. He was educated in England and held various positions in the civil service of India from 1876 to 1881. It was here that he first heard of the Salvation Army. He went about six thousand miles to get a better idea of it, resigned his government position and became a Salvation Army man. In 1882 he was sent to India and Ceylon.

The Salvation Army has two American and European missionaries in India and Ceylon, and two thousand one hundred Indian officers and teachers carrying on the work in thirteen different provinces, among fifteen different tribes and nations, and in two thousand five hundred forty five towns and villages. They have nine thousand scholars in their day schools and more than seven hundred in their industrial schools.

bail is fastened to a pail. The man at the rudder happened to turn it the wrong way and suddenly the boat was drawn upon its side and dipped water. This broke the boat into pieces of various sizes. Two of the men caught hold of the rope and with their feet against the side of the steamer they ran up the rope almost as a squirrel runs up a tree. The other man swam for his life, but was soon picked up by the men in the other boat. The steamer went on as though nothing had happened.

The first day in the Red Sea was an ideal one. The sun shone quite hot, but there was a fine breeze that fanned the well shaded deck and made the passengers very comfortable. But one day's sailing means to get over only a small part of the thirteen hundred miles, the length of the sea. The heat grew more and more intense as we got farther south. There was a breeze occasionally, but that was so hot that the passengers wanted to get away from it. The electric fan was a great comfort at night, for sleep without it would have been almost out of the question during a part of the voyage. There was a port-hole just above each bed, and we turned the spout in the hole in such a way that it brought in as much of the outside air as possible. With these helps we slept fairly well.

Sights on a sea voyage are not very numerous, sky, clouds and water being in prominence; however there is an occasional steamer passing at which time field-glasses are in special demand. Occasionally there are a number of large fish which seem to be chasing each other. Some of them six or eight feet long, jump so high that their whole body is out of the water. Off in the distance a great whale comes to the top and spouts the water into the air, while flying fish may be seen by the hundreds clearing the water and flying for several rods before touching the water again.

Very frequently we are reminded that we are near the land even when we can not see it. Birds of different kinds (of which swallows are the most numerous) are seen flying around in the

air and occasionally alighting on the rigging of the vessel to rest, after which they soar away to their homes again. One day we saw a bird with the most beautiful plumage sit upon the rigging for nearly half an hour. Something like that is of great interest to those who have nothing to do but to visit and look around, and there are always such on a sea voyage.

On Saturday, September 10, the wind was growing stronger and at five or six o'clock in the evening it became evident that we were getting into a monsoon storm. Some of the passengers had little idea what that was and did not know what to expect. The vessel began to rock from one side to the other, not surging or jerking, but slowly moving back and forth like the slow rocking of a cradle, making five and sometimes six movements each way per minute. The swinging, possibly aided somewhat by fear, made some too sick to enjoy their supper. All night long the wind blew and one was conscious of rolling from side to side in bed with the rocking of the vessel. On Sunday morning the waves were higher and the wind stronger. The rocking of the vessel was slower, but the movements were correspondingly longer. As we walked back and forth on deck for exercise we found a peculiar uncertainty in our step. The sensation was something like that experienced when going up or down stairs, expecting another step when there is none.

When the breakfast bell rang several did not appear. Some of those who came did not seem to have a very keen sense of hunger. The tables stood at right angles. Fortunately for us ours stood cross-wise with the boat. It soon became evident that while the tables and seats were fastened to the spot the dishes were not. All the time we were eating the rocking was going on, but once it went just a little farther than usual and everything began to move toward the end of our table, but that being against the wall we succeeded in keeping everything on the table. The people at the other table did not fare so well. Those sitting next to the wall found themselves in a predicament. What a

conglomeration. Oatmeal, milk, sugar, toast, water, butter, jam and bread, all in one mixture and much of it on their laps. The whole scene was amusing for some, but those whose appetites needed coaxing were not seen at the table any more that day. After breakfast we went on deck to watch the beautiful and ever-changing waves as they rolled on over the restless sea. Soon a strange noise was heard, and running to where we could look down on the well-deck nearly nine feet below us and more than that above the water's edge on a calm sea and surrounded by a closed banister about four feet high, we saw that a large wave had rolled in over this enclosure and flooded it. Fortunately there was no one there at the time. The excitement having subsided, we began to look on that side of our deck. There was one of the lady passengers drenched to the skin from the splash of the wave. Some of those that were sick thought that they knew after that what a monsoon storm was; but a member of the crew on being asked whether this was about an average monsoon said, "O no, this is only the tail end. It is too late in the year to have a hard monsoon now."

There are times when overmuch economy is expensive. At least our steamer crew found that such was the case once. At noon on Wednesday, September 14, we were yet one hundred ninety-two miles from Bombay, and at the rate that we had been going the steamer should have been anchored in the harbor at Bombay about three o'clock the next morning and should have sailed up to the dock about eight o'clock. Instead of that it was eight o'clock when we sailed into the harbor, and before we were ready to sail to the dock the tide had gone out. They made several unsuccessful attempts to get in, but found each time that they were running aground. We were near enough that we saw people standing on the wharf and thought that we knew brother Lapp; but we were obliged to give up meeting him at that time, as the vessel sailed back several miles to anchor. We were transferred to a smaller steamer and taken ashore at eleven o'clock.

"What is the reason for all this?" was the question that went the rounds among the passengers. The answer was, "To save coal." The good feeling was not increased any when it began to rain and the passengers found that they would be obliged to land during a hard shower for they were near enough to know that it did not rain in the morning. So that overmuch economy was not only a loss to the ship company but also to the passengers.

When we landed we found brother M. C. Lapp and wife in company with brother Lichty and sister Miller of the Brethren's mission waiting for us in the rain. The fact that we had seen no one of our old acquaintances for nearly five months, and especially of our own faith, is evidence enough to prove that this was a happy meeting.

After passing through the custom house we were taken to the portion of Bombay called Colaba, to the hotel conducted by Mrs. Briggs, which is a general stopping place for missionaries. She is interested in mission work and favors the workers in many ways.

This was an occasion for real heartfelt praise to God for His great goodness and mercy in protecting us while we were on the mighty deep and permitting us to meet with those in whom we were for a long time so much interested. "Hitherto hath the Lord helped us," "To God only wise, be glory."

CHAPTER XIX

INDIA—THE COUNTRY AND HER PEOPLE

Cause for order of discussion—Comparing with other countries—On a large scale—Stover's word picture—India's history—Her high state of civilization—The rajahs—Mohammedan rule—British rule—Taxes—The governors and the governed—Indian gali—Caste—Its hold on the people—Contradictions in caste rules—"Who are you?"—Rules weakening—Effect of railroads, factories and government—The low-caste man is climbing

Instead of following our travels to that much longed-for Dhamtari, as we would be inclined to do, we will take up a discussion of the country, people, customs, etc., first, because the reason for certain actions can be more clearly seen if some of these things are known before. Some one has said, "Custom is the law of fools." Whether this is true or not, custom is the final point and is conclusive, and much more effective than any argument that can be produced. "It is the custom," is the final word.

In common conversation we usually hear India spoken of much like California, Texas, Illinois, New York, England or some one of the other European countries when in fact it is more than ten times as large as California, six times the size of Texas, twenty times the area of Illinois, equals in size thirty-five New York states or thirty-two New Englands. It should be referred to more as a country composed of distinct kingdoms and peoples like Europe or like the United States, for it is nearly half

as large as all Europe and nearly two-thirds the size of the United States exclusive of her outlying possessions.

Everything is on a large scale. The population for one whole province larger than any of the United States, save Texas is four hundred to the square mile. Two others but little smaller have a population of three hundred eighty and five hundred respectively. India has the highest mountain as well as some of the largest unbroken fertile plains in the world. No other place in the world has as much rainfall in a year as northeastern India.

Her extremes are most beautifully pictured out in "India a Problem" by brother W. B. Stover. He says, "India, beautiful and sinful, exalted yet degraded, rich yet poor, enlightened yet ignorant, over-religious and yet without Religion, gods everywhere and yet without God, husband often a university graduate whose little wife can not read, with the most bigoted pride and the most complete self-renunciation, with its princes and rajahs, its lepers and beggars, the land of opposites where extremes constantly meet; India, often considered a continent within itself to any one interested in humanity, presents, for both study and labor, perhaps the greatest field in the world."

The history of this great country is divided into three periods. The first is that of Hindu independence. The progress in civilization made during that period shows that they were not giving their attention to war and conquest as many of the other countries were doing in that early day. They made great progress in the arts and sciences. Indian writers have lauded their country to the skies for its former wisdom and genius. They knew the causes of the eclipses and made calculations regarding them with a great deal of accuracy long before Europe was able to give even a good reason for them. They deserve the credit for giving to the world the greatest system of notation that there is, the decimal system. The Hindus were familiar with trigonometry and acquainted with theorems of which the Greeks in the zenith of their power were totally ignorant.

While caste is a barrier to the present progress brought in by the English, and especially by the missionaries, it is still claimed, and probably truly so, that India could never have made the progress that she did without it. Caste and custom made war a very impractical thing and what is true of war is also true of many other things that would have hindered her progress.

During this first period of India's history the country was divided into many parts governed by native kings called rajahs, many of whom governed the people well and were self-sacrificing. Some of them had good-sized standing armies but used them sparingly, and in most cases against the wild hordes of the hill tribes.

A second period came on and the change was both far-reaching and destructive. The Mohammedans began to invade the country in the eighth century but did not accomplish much until the tenth. Under this rule the Hindus suffered much. The Mohammedan was treacherous, morose and severe and tried to compel the Hindu to accept his religion. When the latter saw that he could not get away from it he would repeat the Mohammedan prayers with the Hindu god under his arm. Cows are held sacred by the latter and swine are considered unclean by the former, and it was not uncommon to find a Hindu mob after triumphing over a lot of Moslems enter one of their mosques and throw swine's flesh and blood over the walls and furniture to pollute them, but if success was on the other side then the Moslems would enter the Hindu temples and often kill a cow there, scattering the blood as far as they could.

So many of the Hindus were forced into slavery during Mohammedan rule that at one time they sold for the mere pittance of two rupees (sixty-four cents) each. As it was a part of the Mohammedan program to keep the people in ignorance, it is self-evident that the knowledge of the sciences and stars soon passed away. Eight hundred years of that kind of rule with all the

hereditary effects that must naturally follow had a wonderfully degenerating influence.

The third or present period is under British rule and in many cases is very satisfactory to the native. There are some who think that the British government is making a mistake in putting so many of the natives into office for they believe that the English will rule them with more justice than their own people would. It must not be understood that the Mohammedans or the descendants of the rajahs are among those that thus laud the English rule though even some of these are loyal to the British. Some of the Brahmins who find that western civilization and Christianity are detrimental to their avaricious and capricious ways of getting money from the people decry the present government. There are some things that should be changed but where is the government in which that is not true?

Salt is taxed two thousand per cent of the cost to produce it. This, of course, is unjust; but it must be remembered that even then the price for it in the bazaar is but little, if any, more than it is in the United States. Those having an income of six hundred dollars a year must pay a tax of twelve dollars; but those having an income of one hundred seventy dollars or less do not have any tax to pay on that. This might catch the greater part of the people in the United States but the per cent that is exempt in India is very great. It is to the praise of the English government that it is doing so much to better the condition of the people. It is to be hoped that with the advancement that the Hindu is making the time is not far distant when he will again do his part in giving to the world in science and art what other nations have failed to do thus far.

From what has been said some one might get the idea that all India is completely under English rule. This is not true. The English came to India in 1602. Their influence grew until about two-thirds of the country was directly under their government and the rest was tributary. This was wisely kept so except

where there arose differences between the people and the native kings which resulted in bloodshed and in which the people wanted the English to take charge. Several of the smaller kingdoms have since come into the hands of the English in this way.

"Is the present condition in India due to those who govern or to those governed?" is a question that has been asked many times. From what has been said it might be inferred that all the credit belonged to those who governed and none to those who were being governed. This would be misleading in the extreme. Whether it is the eight hundred years of oppression that now makes the Hindu gladly yield himself to justice, or whether it is his nature aside from these influences, is not to be discussed here but it is only justice to say that he has the spirit of subjection so far as government is concerned and that when there is an uprising, especially in northwestern India, it can very frequently be traced to the Mohammedans as the prime movers.

"Being easily governed" does not imply that the people are quiet and never abuse any one. On the contrary they are very obscene and no language is too bad for them to use when they are angry. If the party to whom the abuse is given be a man or boy the language which they call *gali* is directed to his sister, wife, daughter or even his mother; but it would be difficult to tell in most cases which was the abused party and it would be just as difficult to explain how either heard what the other said for generally both are talking as fast as they can find words to express the evil that is in their minds. Such abuse would cause blows in America, but it very seldom does there. We did not see one strike another all the time that we were in India, not even among the children, although we were in many cities and villages and heard much of this *gali*.

Caste is a peculiar social division of the people into numberless classes and divisions which in theory are as iron-clad and as unalterable as the laws of the Medes and Persians. It

governs every phase of the Hindu's life. It decides what the life work of the child shall be even before it is born and wealth or poverty does not change the matter in the least. A farmer's son will be a farmer, a weaver's son will be a weaver, a scavenger's son will be a scavenger, and so on. The upper castes are proud of the fact that they are not of the lower castes and with a look of disdain step aside so that they will not pollute themselves by the touch of the low caste man. The preservation of his caste is more sacred to a Hindu than anything else in the world. He will lie about anything else, hunger may drive him to steal, or if a condition should come up in which he must commit murder or break his caste, it would not require a moment's hesitation. Caste is first even if it is a question of his own life. There are many exceptions to this rule but numberless cases can be found where people have died rather than break caste.

So sacred is this institution that when one man asks a stranger of what caste he is he may be sure of an honest answer. Two men meet on the road where a third person is in need of some muscular help and pleads with these two men to come to his aid. One of the travelers asks the man in need to what caste he belongs and finds that they belong to the same one, then he asks the other traveler and finds that he belongs to a lower caste. That debars him from helping and if the two men of the same caste can not accomplish the desired end the poor man who needs help must simply remain unhelped.

But there are many contradictions in their rules. Those of one caste may eat sweetmeats or dry food with those of certain others. They dare not eat rice together provided they are in the house, but if they should be out from home and want to eat at the roadside or in the field they may cook their rice together and for that matter eat out of the same dish. Some of the castes will wear leather shoes but would feel that they were greatly defiled if they should touch a cow-hide, before or after it is tanned, the tanner or the shoemaker. The man who tends to your cow will

not care for your horse, clean the yard before your door, or bury your dead friend. The touch of the low caste man will defile the high caste man even if the former has just returned from the bath but the dirty, greasy, sticky pice which is as filthy as it can well be through coming from the filthiest people, if thrown on the ground or table is considered clean. (We have seen some of these so filthy that missionaries have cleansed them with a kind of solution for fear of contracting some loathsome disease.) For



A confectioner of India

a Brahmin knowingly to touch a dead animal would be utterly out of the question, but he will have the floor of his house, and especially that part where he eats his meals, plastered with cow-dung to make it clean and pure.

The question, "Who are you?" does not mean that the inquirer wants to know the name, but the caste. The Brahmin soon inquires as to who the person is who calls at his door for it all depends on that whether he will be invited in or not. A man of such purity must not stand on the same carpet and in theory may not even enter the same room with those that are lower down in the scale.

But these things are weakening. Railroads, factories and English methods of conducting governmental affairs make it next to impossible to maintain caste. The railroads do not have separate cars or apartments for them. Caste must adjust itself to railroad conditions if it wants to enjoy its advantages. When the railroads were first built hundreds of people hid far away in order to be safe and yet see the train go by. Finally they came near, then got familiar with it, after which they wanted to ride on it. There is a wonderful amount of travel now and third-class coaches are often crowded to their utmost capacity. The poor high caste man was simply compelled to stay off the train or in some way adjust himself and his people to the conditions. The latter was the result.

The Central India Spinning, Weaving and Manufacturing Company has a number of factories in different parts of India and as the managers are Parsees who have no regard for caste they will hire anyone who asks for work. There are several thousand hands working in a single factory and it is quite impossible for them to keep so clear from others as not to touch them or take hold of some object when someone of a lower caste has hold of it. Ordinarily this would mean defilement.

There was a time when men in government offices were nearly all of the higher castes, for they did not think that those lower

down in the scale had brain power enough to do anything outside of the work of their caste but today may be seen some low caste men in the higher offices where they are guiding the affairs of state with discretion and power and are proving the fallacy of what only a few years ago was considered an unchangeable condition. These things all tend to weaken caste differences and bring humanity on the same level. May the missionaries be able to step into these weakening places and like a mighty wall in the channel of a great river, so turn the tide that not caste, not idolatry, not Moslemism, not materialism but Christianity may gather the mighty on-coming hosts into the great fold, until all India shall know the teachings of the lowly Nazarene, and knowing it, shall follow Him.

CHAPTER XX

THE INDIAN VILLAGE

Living in the country—Villages are numerous—A village defined—The low-castes and schools—The village tank—The guri—Different castes—Fuel and smoke—The village store—The children

It is a common saying that no one lives in the country in India. In a measure that may be considered true for nearly every one lives in a village, town or city. There are now and then some that are so low down in the scale of caste and do things so utterly disgusting to the higher classes that they are not allowed to live in the village. We saw one place where there were two such families living possibly half a mile from the village. The house, the dress, and the general appearance of the people did not belie their reputation.

These villages are often very close together. From one of the mission stations of the American Mennonite Mission the missionary can visit fourteen villages and at no time be more than two miles from his home. Several of these are small but at least two of them have more than a thousand people living in each. A village does not imply that there is anyone who conducts a mercantile business. In America a place is hardly considered a village without the "Little Country Store." Here we go to the grocer for our coffee, tea, lemons, bananas, crockery, berries, and what not. There we go to the bazaar which may not even be near a village. In fact, if there is any commons in the neighborhood that is the place for the bazaar.

The village is a group of houses put up for dwelling pur-

poses. In or near the village there may be some kind of a worshipping place which ranks anywhere between a pile of ground under or near some shady tree to a large heathen temple costing thousands of dollars. Or if it is in a neighborhood where there are some Mohammedans it may be a mosque of equal proportions. There may be a school building provided there was some one who wanted to do something to commemorate himself and built one for a name, or it has been established by the missionary, or put there by the English government. Otherwise there is usually no public building.



The village school at Balodgahan

In the village school there is supposed to be equal opportunity for all, especially if it is a government or mission school. It is not an uncommon thing even with the authorities opposing it, to see several children sitting outside of the government school building because of the pressure of public sentiment against letting the very low caste children get into too close contact with theirs. While this is no compliment to the higher castes it does

show that there is a willingness to learn even if it must be done under great difficulty.

To each village there is a tank, as it is called in India. Here it would be called a pond. It is made by digging out the dirt in a wide place in a ravine and damming it up so that the water can not go farther. As very little sinks away it generally contains water during the entire year. In many of the villages this is all the water that the people have for drinking, cooking and bathing purposes. The women may be seen with their *gharas* on their heads going toward the tank at about eight o'clock in the morning and again in the afternoon. This is a common meeting place. Here all neighborhood gossip is exchanged and commented on; here she washes her clothes, takes her bath, washes her mouth, fills her water pot and, placing it on her head, starts for home. Here the cattle are bathed and stand in the water to keep off the flies and the long-legged bittern walks about looking for fish, worms and bugs.

Every village of any size has a "guri" or small building put up for strangers who want to remain for some time. There is no stove, no bed, no furniture of any kind, but the traveler gets a bundle of straw upon which he puts his bedding, if he has any, and if not he sleeps without bedding except his blanket which he usually carries with him on his travels. If someone decided that he wanted to do something of a public nature, there may be a fairly good building. If there was no one so "impressed" then the building was likely to be simply a few poles put into the ground and a grass roof over the top. Beauty is not the thing sought for. It may be made of mud except the roof and at very little expense.

It should be understood that a village in India implies more than simply the houses and people that live in them. To each village there belongs a certain amount of land surrounding it. The amount differs vastly, some having eight hundred acres, some much more, others not nearly that much. The *malguzar* or head

man of the village is supposed to own a good portion of the land and has a great deal of governmental power. Those owning land dare not sell to anyone to whom the *malguzar* objects and when a sale is made he gets a certain per cent of the purchase price. When a tax is levied it is so levied that he gets a part of it and the government still gets its required amount.

In a prosperous village there are always a number of castes, for as there are several kinds of work to be done, they must have the different classes of people to do it. There must be some of



What is usually called a tank in India

the sweepers to do all the dirty work. They would expect to have someone who would teach them so there would be some Brahmins. As the people would need oil there must be some oil-makers or dealers. There must be some farmers to cultivate the fields, some herders to take care of the one or more large herds of cattle, taking them to pasture in the morning and bringing them back in the evening. There are usually a number of other castes represented, more or less desirable; many of them less. What would the people do if there were no Chamars, or leather men? When a domestic animal dies a natural death, the high castes

would be defiled if they touched it, so they send word to the Chammars who come and drag the animal out into the jungle (or woods), where they take off the skin and cut off all the flesh that they can get in good-sized pieces and carry it home as a reward for their work. They sell the hide or tan it and eat the meat.

The smoke that gathers around these villages when the air is favorable to retain it, is more easily imagined than described when we remember that during the cool and rainy seasons the fire for cooking the food is made in a kind of earthen stove having no pipe and the smoke finding its way through the roof and door of the low houses. The fuel used may be wood gathered up in the jungle, dried cow-manure, or seeds from which the hulls have been taken off and used for coloring. The scent of the smoke from the wood is bad enough but when the "cow-chips" are used and the smoke settles where you stand it is almost suffocating.

In the larger villages there are stores but they are by no means like the American store. Some of the most common things in an American store are not kept on sale at all here. If some one wants a common spade or shovel, a set of chisels, a garden hoe, a chain, a set of knives and forks, a ready-made suit or a hundred other things that might be named he must send to some of the large cities to get them. That which would correspond with the common little country store here would there have on sale matches, dried fish, various spices used in flavoring their food, dried home grown tobacco, a lot of dried leaves (these are moistened so that they can be rolled with the tobacco inside of them so that the people can make their own cigars). The stock is not very elaborate.

One thing that must not be forgotten in every village is the children. The only playground they have is in the street and as that is nearly always either very dusty or very muddy it is not the most cleanly place for the child to play, but that makes little difference. For the first several years of its play-life on the

streets it wears nothing but a string around the body which to the foreigner seems to be worn for the sole purpose of fastening on some ornament. If a child falls into the mud it is an easy matter to give it a bath before it comes into the house. It is more difficult to keep some of the small children quiet long enough for a bath than to get the mud off. We have heard them cry during



Indian women carrying wood to market after
gathering it in the jungle

a bath as if they were being very badly hurt. When they see a white man coming they will run out into the street, and even when he is far past, and cry out, "Salaam Sahib, Salaam Sahib." They are India's future and what shall their future be? This is for Christendom to answer.

CHAPTER XXI

AN INDIAN HOME

No word for home—The house—Marriage of sons and daughters—The mother-in-law—The meals—Man and wife do not eat together—Furniture—Some homes are happy—
Buildings in the cities—The crowded districts

For a Christian who loves his home above everything else, the Trinity excepted, it seems as though the Hindi language was very incomplete, and the people were deficient of the highest happiness that earth can afford, for there is no word in that language that actually means *home*. The word that comes nearest is the word meaning house and that is utterly insufficient to convey the actual meaning of a true home. The word "home" will be used in this chapter but it will hardly be just to give it the highest interpretation that an ideal Christian puts on the place where he lives.

To give a single description of an Indian home that would fit all cases is out of the question for the differences there, are even greater than they are in America and no one would think of giving a description that would fit the average home in the slums of Chicago and apply equally well to a mansion on Michigan Avenue. No more would a single description fit an average village home and apply to the home of the rich Parsee in the city of Bombay. This will apply to the average home in a village in the Central Provinces.

Usually the house is built of mud, with walls from fourteen

inches to two feet thick. The roof is often so low that one must stoop to get in at the door and is made of grass extending over the sides a considerable distance to protect the walls during the rainy season. If a man wants to show that he has a little more money than his neighbor and is willing to part with it he may put on a tile roof. The size of the house also depends on the amount of money and the size of the family. If a man has several sons who are of marriageable age his house will necessarily be larger; but if the children are all daughters it will not pay to enlarge the house, for in a few years they will go to live with their husbands. The marriage of the daughter probably took place when she was only six or eight years old, but the English government will not permit her to live with her husband until she is in her teens. The sons will bring their wives home with them so the house must often be enlarged, that they may have sleeping accommodations. It is not an uncommon thing to find half a dozen persons sleeping in a room that is less than ten feet square.

By this arrangement it will be seen that in nearly every home there will be a mother-in-law. The very helpless condition of a mother at the time of the sickness of her child is indeed pitiable. The mother-in-law and the father will be likely to hold the child and care for it while the mother sits back wringing her hands in agony but seldom touches the child. As in America, she is likely to be more devout than her husband is, and many times she is praying to her gods in her deep sorrow. If the child dies, especially if it is a boy, she is the one who is the most bereft, for her husband may die and she, being left without husband or son, has no means of support.

The mother-in-law directs the home and is often unkind to the young wife. It is regarded as a disgrace for the mother-in-law to lay violent hands on a daughter-in-law but usually she can by true and false accusation awaken the anger of her son and as he did not marry his wife because he loved her but because his parents contracted for her, he very often beats her. He must be

careful that such a thing does not occur too often for in some parts of India they still have the "whipping post" and he may get some of his own medicine. Of course, some of the people believe that the adage that some of the old-time school teachers upheld applies to the young wife, "Lickin' and larnin' go together," so



Native Christian home at Sundarganj, India

she must expect to suffer some in that way. She may be enough of a diplomat to avoid much of it but not very likely all.

There is usually a court connected with the house and the additions are built around this court so that the members of the family may all have access to it. If the people are rich there may

be a well in this enclosure. This court serves a number of purposes. It is the place where the family meet for their social chats, where the cattle are kept during the night to prevent wild animals and thieves from taking them away, where the children are supposed to have a play-ground, etc.

It must be remembered that the descriptions of the Indian home are almost as varied as the writers who undertake to tell us about it. All seem to agree that the average native eats but two meals a day, but some claim that the time for the first meal is early morning while others claim that the first meal is near the noon hour. Possibly both are right if locality and caste are taken into consideration, but in the Central Provinces and in nearly every place where we were, in the five thousand miles travel in India, the time for the first meal was some time near the noon hour. In many instances they put water on some rice and let it sour and drink that before going to work. This is more detrimental than beneficial.

The floor of that part of the house where the food is eaten is cleansed and plastered with cow-dung in the early morning, so that it will be dry by the time of the noon meal. This is the most sacred place in the house so that those who eat there must necessarily be ceremonially clean. Hence, before the meal is ready, the men and boys take their bath, wash their mouths carefully, and sit down around this place called the *Chauka*. Their shoes (if they wear any) were left outside, their whole bodies are nude except the *dhoti*, or loin cloth, and their food is placed in a bright, shining brass plate. If any one of a lower caste touches a man after the bath he is supposed to be defiled and must bathe again. The women do not eat with the men and must be very careful while serving them lest they touch the plate or the food on it or any of the men eating it, for to do so would be to defile the food or the man so that the eating must necessarily stop at once. This would be true even if the parties were man and wife. It is contrary to custom as well as to religion for them to eat together.

After the men have eaten the women eat. Careful management is shown by the exactness in the amount of food prepared, not having too much so as to have any left and yet have enough so that no one will want more.

The decorations of the walls of the rooms are conspicuous for their absence. There may be a yellow substance put into some water and parts of the floor colored in this way. Furniture is not on their list. There are no tables, chairs, clocks, rockers, cupboards or anything of that kind. There are usually a few crude boxes or round baskets in which they keep their valuables. These have locks, the padlock being the most common form used. Some who may well be classed with the coolies or common laborers have half a dozen keys belonging to that many boxes and are quite free to display them so that their neighbors may see how many they have. Wall paper is not thought of for the ordinary house for the dampness of the rainy season would cause all to come off which had not been destroyed by the white ants. Some of the homes have beds but the majority of them have but one crudely made cot upon which the father usually sleeps while the wife and children sleep on the ground floor.

But a place may be destitute of furniture, may even have occasional times of want and yet if love reigns and the members are true to each other it is home, while on the other hand no amount of furniture, fixtures, clothes or jewelry can make a place a real home where love is wanting. That same thing is true in India. Some homes are happy but like in many of the more civilized countries there are many homes that are mere places to stay rather than homes. Not all husbands are kind and not all wives true and such conditions do not make homes. Does the commercial idea that so often enters into the marriages in India and the fact that the parents rather than the husband and wife are the contracting parties suggest a reason for the lack of a word in their language to express the true meaning of our word, *home*?

This description of a home applies only to the peasantry of that country, which make up by far the greater part of the population. In some of the larger cities, and especially those along the coast, there are found native houses that are quite large and several stories high. Some of them are quite well furnished and have an air about them that suggests that they are patterned after the European home.

The over-crowded districts of some of our American cities are made up of spacious palaces when compared with some such districts in the large cities of India. They are simply beyond description. When plague gets into these districts the fatality is enormous. As sunshine is the best remedy to stop the malady, and as these high buildings are placed almost against each other and with very narrow streets, the sun can not get into many of the buildings at all. In some rooms not even a ray of daylight is ever seen. Within the last few years several wide streets were made through these over-crowded districts in the city of Bombay regardless of the kind of houses that stood in the way. This has improved the homes of at least some of the poorer people. Seclusion and privacy are known only in name in such quarters—another reason for the lack of a word to express the true idea of our word, H O M E.

CHAPTER XXII

THE HINDU WOMAN

A mistaken idea—Her education—Love in the home—Woman's ornaments—Her ability to talk—Present effects of present education—Her religious stability—Its effects on the religious movement—The sorrows of widowhood
A sick child —Grinding the grain
Carrying water—Her influence

From the remarks frequently made regarding the Hindu woman one would conclude that she was absolutely the most depressed being in the world, that she had no joys, would seldom if ever laugh, and that pleasure would be entirely unknown to her. Observation proves the contrary.

It is true that she does not have many of the advantages that women in more civilized countries have, but every advantage brings with it a responsibility which, if not discharged, is bound to bring sorrow, and if carried out has many crosses. She is not cumbered with either. Her education is composed entirely of a knowledge of how to cook a few simple articles of food used by the common people, the simple forms of etiquette, singing some songs, field work, etc.

She is supposed to learn all these before she enters her teens because about that time she goes to live with her husband (usually the marriage ceremony took place several years before) and, not knowing as much as a married woman ought to know, or, more frequently, as much as the mother-in-law thinks she ought to know, causes her to get many a beating.

In countries where people are taught that true love of the

nuptial parties as well as their best judgment should say, "Yes," before the marriage contract is made in order that love may be the governing power in the home, people often wonder whether, in a country like India, where the marriage contract is made by the parents, and where the parties to be married are often not even consulted, there can be any true love between husband and wife. Remembering that in many cases it is not a question of fitness, but more generally a question of caste and not infrequently even a financial consideration. If actions are an evidence (and who will dare to say that they are not?) there are many families in India as well as in America where there is little or no love, but there are also many where quite the opposite is true.

Many a woman takes great interest in her husband's affairs, helps him in every way she can, bravely gives him encouragement when reverses come, and has the deepest concern for him when danger is near. She tries to manage her household affairs in such a way as to meet his approval and often is very successful in doing so.

That in many cases the husband loves his wife is shown by the fact that he takes great pleasure in buying jewelry and good clothes and in providing dainty food for her. In fact this is often done where means will scarcely allow of it. Generally speaking, the wife shows more love for her husband than he does for his wife.

The average Hindu woman rejoices greatly in her jewelry. Many of them wear a bright, shining jewel on the forehead varying in size from that of a common tack head to that of a nickel. Some classes are known by their ear jewels. Wealth of the party may decide the material but the size and shape show the custom of the particular neighborhood or class of people to which she belongs. Some jewels cover not only the ear but the larger part of the side of the neck, while others are no larger than a small shirt stud. The lobe of the ear is almost torn out in some cases.

Nose rings are usually gold or some imitation of gold. Some are put through the middle wall of the nose while others are put through one of the side walls. There seems to be no rule governing the size. Some are so large that they hang over the mouth. Beads and necklaces are of various forms and materials. One woman who wanted to unite with the church had a neck-ring on and when asked why she wore it, said, "We had the



Weeding rice in India

money and we put it into this ring, and as we got more we added something to it. In this way we save it and when we get old we can sell it and get money to live on." We bought it from her as a relic, paying her eleven rupees for it. It can be seen now at the Goshen College museum. Finger-rings, anklets, and even toe rings are profusely worn. Some of the anklets made of brass and each weighing two pounds or more, are worn by women even when they are working in the fields. One woman working on the brickyard at the new station carried brick and dirt for days with them on. It would seem that they would be a great

hindrance in walking. Very frequently they may be seen with a rag or some grass tucked under to keep them from making the ankles sore.

None of these, however, are considered as important as the *churics* or bracelets. There seems to be no rule as to the number. They may go half way to the elbow or even more. In some castes when a woman's husband dies she takes off the bracelets made of glass but keeps on metal bracelets. In case she has a son to support her, she may keep a few glass bracelets on, but if she has no son she removes them all to show that she is a widow indeed. She may not be more than half clad but if she have her *churics* on she is considered clothed. She may have as many clothes as any respectable American woman would wear, yet if she have no *churics* she is considered naked and her chastity is greatly endangered.

For several years this was a great hindrance to those who were applicants for church membership at the American Mennonite Mission. They said they did not wear them because they were the style, but because to go without set them before the world in a false light, they not only wanted the world to know that they were married and that their husbands were living, but that they were living a chaste life and to remove these would suggest the contrary especially to those who knew that their husbands were living. But the world has come to see that the absence of these *churics* may also suggest that they are Christians and that in itself means chastity.

Some poetic mind in decades past has produced something like this,

Dame Nature in creation's plan,
When She made man the strongest,
As if She sought to make amends,
Made woman's tongue the longest.

This is certainly true of the Indian woman. Her limited education does not seem to limit her to the extent that she is in want of

something to say. Her conversation is necessarily limited to the things with which she is surrounded, such as husband, children, home, dress, ornaments, weddings, neighbors, possessions, etc. As people all live in villages and as village houses are much closer together than they are in America she finds plenty of opportunity to exercise herself in this, when not engaged in the fields.

Women, like men, get very boisterous when in anger. In a village of four or five hundred people usually they can be heard all over the village. One evening at Balodgahan just after we had retired we heard two women talking very loudly and part of the time both spoke at the same time. The mission bungalow is about twenty rods from the village, but they could be heard very distinctly. Soon a man came and joined in the fray. Then there was trouble, sure. Brother Lapp sent one of his servants to tell them to keep quiet. As he went he made up his story. When he arrived he spoke about as loudly as those who were quarreling. He said, "The Sahib said that you should quit your quarreling and that if you did not keep quiet he would come and whip the whole lot of you." The man in the quarrel said, "Did the Sahib say that?" "Yes, he did," was the reply. It had its effect. In a few minutes everything was quiet and we were soon sound asleep.

The Indian woman lacks education, not because she is incapable of learning, but because some men think that she is, and others think there would be no gain in it. One man said, "What, teach my wife to read! Why, she could no more learn to read than that cow." A certain young man taught his wife to read under very trying circumstances. They were poor and both worked in the fields until a late hour. They came home and, after the evening meal was over and everything was put away, they went to work as pupil and teacher. She learned rapidly. Later when it became known, his friends laughed at him. They said, "What is the benefit? It never pays for the trouble." But any

young man who had a determination to help his wife under such difficulties and could see her develop could never be disheartened by such scoffs. Both these incidents occurred years ago. Conditions are gradually changing. Missions have had a wonderful effect along this line. Girls from orphanages are being placed in schools, village schools for girls are being established and their effect is so marked that both the Hindus and Mohammedans have come to realize that they must educate both sexes or lose them.



Transplanting rice in India

The young women are proving themselves equal to the conditions. They are graduating in hospitals, normal schools, medical schools, and colleges and go out as nurses, teachers and doctors.

But what is a hundred-fold more encouraging is the decided improvement in the homes of the educated women of India over the non-educated. True, the home may consist of only one rectangular room eight by ten feet, or if it is a large one, ten by fourteen feet. She may not have any more furniture, no more to eat, and no more to say, but there is an air of development about the home and evidences of a real purpose in life. The home is

cleaner, more attractive, and more tidy in arrangement and her influence in the neighborhood is greater.

There is fully as much reason for claiming that women are more religious than men in India as there is in America. When once she is taught a religion she clings to it more firmly than man. Finances, social standing, or position may induce man to



A native Christian home, Dhamtari, India

change his religion, but not so with woman. It matters little how much superstition she may have in her religion she holds it fast and only when convinced that she is absolutely in the wrong will she give it up for another. Missionaries are a unit in admitting that it is harder to win the women to Christ than the men. One

man has come repeatedly to one of our missionaries and with tears in his eyes said, "I want to be a Christian but my wife will not come. She says, that if I become a Christian she will leave me." Cases similar to this are numerous. Another man has expressed a desire to be a Christian. He is the leader of his caste in his village. It is thought that if he became a true Christian all of that caste living in the village would follow, but his wife says, "No." He expresses a hope that if he waits a while she will come with him. We have asked several missionaries as to the result where the men become Christians and the women oppose them and do not come, and the answer in each case has been, "They fall back soon." A man may consider his wife far his inferior and he may even beat her for not obeying him, but it has been suggested that in fully half of the homes in India woman is the power behind the throne even though the man does not know it.

One of the greatest misfortunes that can befall a wife is to lose her husband. Her earthly happiness ends at his death. She may never have lived with him. He may have died when she was a little girl only eight or nine years old, but again and again she must hear that it is because of her sins that her husband died, that she is at fault for her widowhood, that she is reaping the reward she deserves and kindred expressions. If she belongs to one of the higher castes she can never marry again but must bear her reproach in widowhood. The result is that many times they are induced to elope with men who are not worthy of them and often are made subjects of merchandise, driven to a life of shame. The lower castes may marry again and frequently do so. Some however choose to remain single in reverence to their deceased husband. A man called at the brickyard at Sankra to see brother Friesen. He said that he was passing by and thought he would stop. He was out seeking a wife for his son. He said, "We prefer a young widow if we can find one that is rich."

The Hindu woman, as before stated, is religious. She is

more consistent in her religion than many so-called Christians. She puts it into everything. But she must feel the great insufficiency of idolatry at times. What shall she do? She has nothing better. Possibly this is no more true at any time than in times of sickness.

When we were out touring through the villages, preaching, we came to a certain village on Saturday afternoon and decided to stay in the *guri* (a very inferior mud hut put up for the benefit of strangers) over Sunday. On Sunday afternoon as we were calling the people together for a service we saw several men sitting in front of a native house. We invited them to come. They said that a child had just died. We went in. That was a sad scene. The child was not dead, but very sick. They did not know what was the matter. Many of the so-called doctors know very little about medicine and almost nothing about the sickness of children. We saw that the child had pneumonia. We had no medicine along. We advised a mustard plaster. For an hour we worked with the child and prayed while we worked. All this time the mother sat back in the greatest agony of mind but without making any noise. The child was in the arms of the grandmother. We wondered at this but found that to be considered the proper way. The child improved some, and we had hopes of its recovery. We told them that God could heal the child, that we were praying to Him. How often we wished that we had remained and did for the child what we could. We went to another village to preach to a people who had never heard of Christ and while we were there, the hot cloths were taken off and the child was taken into the arms of a well-meaning neighbor and carried two miles through the hot afternoon sun, the father and mother and many other relatives following, to an idol before which they prayed and offered up sacrifices in its behalf. This was too much for the poor little thing. The next morning it died. All that occurred in this case (the help of the mission-

aries excepted), occurs in thousands and thousands of homes in India every year.

The household duties of Hindu women are numerous. Aside from complete service to her husband (upon which her happiness in this life and the next is supposed to depend) only two will be mentioned here: grinding the grain into flour and carrying water. The wealthy families have servants for both these duties, but as the rich are only a very small per cent of the population



"Two women grinding at the mill"

they are not considered here. The grinding is a very slow process. A stone with a round edge and a top which slopes gradually downward from the middle is fastened to the floor. Another stone to fit onto this, is placed on this beveled top. This top stone has a hole in the center extending to the stone below. Near one edge a round wooden pin is placed perpendicularly in the

stone so as to form a handle with which to turn it. This is the same kind of mill that is spoken of in Matt. 24:41. Now and then a small handful of grain is thrown into this hole in the center of the top stone and gradually working toward the edge of the stones while the upper stone is being turned, is ground into flour. If the stone is fairly large and they have sufficient help there will be two turning the mill, but if it is small, one turns it alone. In an ordinary family this is the work of several hours each day.



The well at Sundarganj

Most villages have one or more public wells from which the greater number of people get water. A wall of solid masonry is raised several feet above the ground. Upon this or upon a beam which is sometimes placed across the well, the people stand

as they draw water from the well by means of a rope and bucket, tin can, or earthen jar.

The women usually go after the water in the morning and in the afternoon. A dozen or more women may be seen at a well at the same time. This affords an excellent opportunity for neighborhood gossip. Here relatives from other parts of the village meet and tell the news, and so without a daily paper or a bulletin board, or an information committee the news is spread.

Different castes may draw from this well (provided it is not a high caste well) but a low caste woman must be careful not to allow any of her vessels to touch the vessels of a high caste woman as that would pollute them.

As a result only women of the same caste draw at exactly the same time. When a woman has drawn as much water as she wants to carry she places the jar upon her head (or she may carry a second one on top of the first) and wends her way homeward. About four o'clock she goes through the same process.

A whole volume might be written on the subject of the Indian woman, but this will suffice to show that she has a great influence, that she must be taken into consideration in the mission problem, for with her lies in a large measure the future success of the Church. When truly converted will she not be as zealous for Christ as she now is for the idol? And will she not be the power, yea, it may be the unacknowledged power, that moves the home for Christ, and in so far as she moves the home, so far will she not move the Church and the empire?

CHAPTER XXIII

FROM BOMBAY TO DHAMTARI

Desire to see Dhamtari—Being detained—Seeing sights in Bombay—
The burning Ghats—Tower of Silence—Victoria Gardens—The
bazaar—Igatpuri—The Rest Home—Our first sermons in India—
The sweeper girl—All aboard for Dhamtari—J. P.
Rogers—Our stay at Nagpur—Visiting the College
The poor English—The Empress cotton
mills—On the way—The reception

From the very meager description of some of the customs of the people of India, our actions in our travels will be better understood, and we are now ready to proceed to the place, that of all the places along the line of our travels from the time we left home to our return, was the one we most wanted to see. Nor was it a mere idle curiosity that made the desire so great; for before either of us thought that we would ever see that place, our humble prayers had been going up in behalf of the work and the workers, hence the desire.

Our expectations were that we would proceed at once to Dhamtari and be there for the Sunday service, but brother Lapp informed us that we could not make connections so as to get to that place before Sunday noon and neither of us wanted to travel on Sunday, first, because we felt that it should be avoided if possible and that time should be spent in meditation and prayer and, second, we wanted to show the best possible example to these babes in Christ who had so shortly been redeemed from heathendom, so we decided that we would remain with brother

and sister Lapp over Sunday, who had been at the Rest Home at Igatpuri, looking after some work there.

As it was a matter of only a few hours from Bombay to Igatpuri we decided to remain in Bombay until Friday afternoon and see something of the city before we left. On Friday morning we went to the Burning Ghats where the Hindus dispose of their dead by burning them. It does not look much like a cremation performed here in America. There is a very simple iron frame made with posts so as not to let the wood spread out.



Means of transportation, Bombay, India

Some wood is piled on this frame and the body is laid on the wood and more wood is placed on, after which it is set on fire. The body is supposed to be entirely consumed. After the fire has gone down the ashes are stirred around to see whether there are any bones to be found. If the person was the father of one or more sons, the oldest son is supposed to take a bone, or if no bone can be found some ashes will do, and make a pilgrimage to a certain Hindu shrine.

All the natives in the city must burn their dead in this way except the Parsees whose religion forbids it, and the Mohammedans and Christians, who bury. The Parsees place their dead in a large open court with a very high wall around it. This court is made to slant toward a common center where there is a deep well. The sides and bottom of the well, and the whole court, are carefully cemented. The moment that the door in the wall of this court is closed the vultures which are usually sitting on this high wall waiting for the dead to be brought in, pounce down upon the body and before the friends are at home (supposing that they have a mile or more to go) they will have devoured the entire body except the bones. If there was any fluid, it has run down into the well. In course of time the bones are thrown into the well also. Chloride of lime is thrown into the well which is intended to decompose everything that has found its way into the well. The reason given for this strange way of disposing of the dead is that fire, air, earth and water are sacred and they think it wrong for them to defile either, hence they neither bury nor burn their dead. They claim that the chloride of lime has a purifying effect. The deposit in the well in time decomposes and is taken out and spread over the ground, as it is claimed to have been purified by this process.

The Victoria Gardens reminds one very much of Lincoln Park, Chicago, with the exception that the latter can not boast of the beautiful palm trees and many other tropical plants that are found in these gardens. They take great care of the place and many of the natives visit it and get higher ideals of life and beauty than they would get elsewhere. Many of the birds that could not live in such a climate as ours are also found here.

The Bazaars of Bombay are not as extensive as they are in some other cities that we visited but we found no others that were so well kept and in which those who had charge seemed to be quite so genteel. At 7 P. M. we took the train for Igatpuri and arrived at 11:45. For more than four months we had been

constantly on property which belonged to others and in which we had only a historical interest. Here we felt that we had more. If no sacred or financial, we had at least a church interest. The Rest Home is half a mile from the town and is two thousand five hundred feet above sea-level. It is beautifully situated on a



Tower of Silence, a place built by the Parsees to dispose of their dead

hill with a number of fine mango trees near the house, a high mountain on the north, at the foot of the hill to the east is the town of ten thousand people while on the south and west there is a delightful landscape, making in all a beautiful place for rest and study.

The Home is a one-story stone building forty-four feet square, and is so planned that part of it might be rented to other missionaries provided there were only a few of our missionaries

living there at the time. The building is well arranged and will prove a great boon to the weary workers from the plains. The floors are cement and the roof a combination of cement and asbestos. At the time of our visit the carpenters were still at work as there were a few things that they had not completed.

By special solicitation from the pastor of the Methodist Church we attended his services on Sunday, one of us preaching in the morning and the other in the evening. We attended the Sunday school at four o'clock in the afternoon, and though we could not understand a word it was a real blessing to see how earnestly a native admonished his people and how ready the people were to answer his questions. On the whole the congregation seemed very devoted and brother Lapp informed us that the pastor, H. N. Duthie, preaches without fear or favor.

On Monday morning a bright young woman came around to sweep and do other work such as would be very difficult to get Americans to do. She seemed to be very genteel and had beautiful features but she was of the sweeper caste and neither grace, beauty nor intelligence can lift her above her present station in life. Caste has designed that she must remain there. A sight like that makes one realize as never before that these people need Christ.

On Monday at 11 A. M. we, in company with brother and sister Lapp, left for Dhamtari. The route was through a wide valley with mountain ranges on either side. The crops of rice, cotton, sugar cane, kaffir corn, and other farm productions showed much care and some skill in farming and the fields were promising large yields. At 5:20 P. M. we arrived at Blusaval where we had four hours to wait. The cars are divided into compartments and from here on we were fortunate in getting one of these to ourselves which had four long seats in it. J. P. Rogers was invited in. He is a missionary of the Christian Alliance Mission and has been in India since 1887. He told us

much of his experience in the field, which was of special interest and benefit to us who had just come into the country to study the mission problem. Our associations had not only been beneficial from an intellectual point of view but when he was nearing his destination about one o'clock in the morning as the train was speeding along we had a time of prayer in which India seemed to rest upon us as it had seldom if ever done before. After he left the train we spread out our bedding on the seats (the traveler must carry his own bedding even when stopping at hotels) and we slept quite well the remainder of the night. At 10 the next morning we arrived at Nagpur where we were obliged to wait until 7 P. M. This gave us an opportunity to see some things of interest here.

We visited the College under the auspices of the United Free Church of Scotland. Mr. Robertson, the president, took us through the different departments and explained each so that we could compare them with those of a college in America. There were about two hundred students in the college, about twice that many in the high school and still more in the lower grades. Most of the work is done in English. We listened during several recitations and the pedagogy seemed to be good but the English was so broken that it required the closest attention to know what was being said. The native teachers knew their subjects well and might have been able to express it in their native language but they were by no means adepts in ours.

From here we went to the Empress Cotton Mills located near the station. We saw cotton taken in its crude state and followed it as it went from one mill to another until it was converted into bolts of fine muslin and other fabrics. We think of India as being uncivilized and yet here are natives who have the care of this vast establishment in which they employ six thousand hands (about one-fifth women and girls) and are not only doing good work but their financial report shows that in 1909 they declared a dividend of eighteen per cent so that the stockholders



A Heathen Temple near Dhamtari, India

can feel that it has been a success from their viewpoint as well. They use about one hundred twenty-five bales of cotton weighing four hundred pounds each in a day.

At 7 P. M. we took the train for Raipur. Again we got a compartment with four seats and as they were eight feet long they made a fairly good bed. After another wait of three hours at Raipur the next morning, we got a train for Dhamtari and arrived there at 11:30.

Wednesday, September 21, 1910, will always be remembered as an epoch in our lives. Several of the missionaries met us at the depot and escorted us to the Sundarganj mission station near Dhamtari. As we entered the compound there was more or less running to and fro by the natives. We went at once to the school building which also serves as a church. Here were gathered about five hundred people consisting of workers, native Christians, city officials, merchants and others, all showing to us that we were welcome among them. After a devotional service brother M. C. Lapp gave an address of welcome after which both of us were asked to speak through interpreters. The meeting was of intense interest to us, and if the close attention given by the congregation is any indication it must have been of equal interest to those who listened.

CHAPTER XXIV

THE AMERICAN MENNONITE MISSION

The missionaries—Sundarganj—The famine—Schools—Native workers—The industrial phase of our mission—The new doctor—Rudri
A wedding—Contrast with heathen weddings—Girls' station started—How the Lord led—The arrangement—The girls—The Christian village—Public sentiment—The heathen temple—A look through the orphanage—Work for the girls—A dining room scene—The leper asylum—Leprosy and sin—How the leper asylum started—Villages owned by missions
Balcdgahan purchased—The introduction to harvest
The first 'pucca' church—The native workers
The new station—The new brick yard—Former way of making brick—Our experience with caste—They learned it wrong—The mal-guzar's suggestion—Making brick—Too slow—Burning the first kiln—Rudri and government

This seemed like home. Here were those who had been under our instruction at College and to whom both of us had preached in our home land and who seemed to us almost like brethren and sisters in the flesh as well as in the spirit. They had been the subjects of our prayers many times and when we were made aware that some special trial was upon them there were prolonged wrestlings in their behalf. Now we are here to help them, to mingle our prayers with theirs, to advise with them and to carry the message back to our people at home. How insignificant, how very incompetent we felt when facing such a task, knowing so little about the problems that confront the missionary. But we must apply ourselves and learn as much as we can in the six months that we would be here.

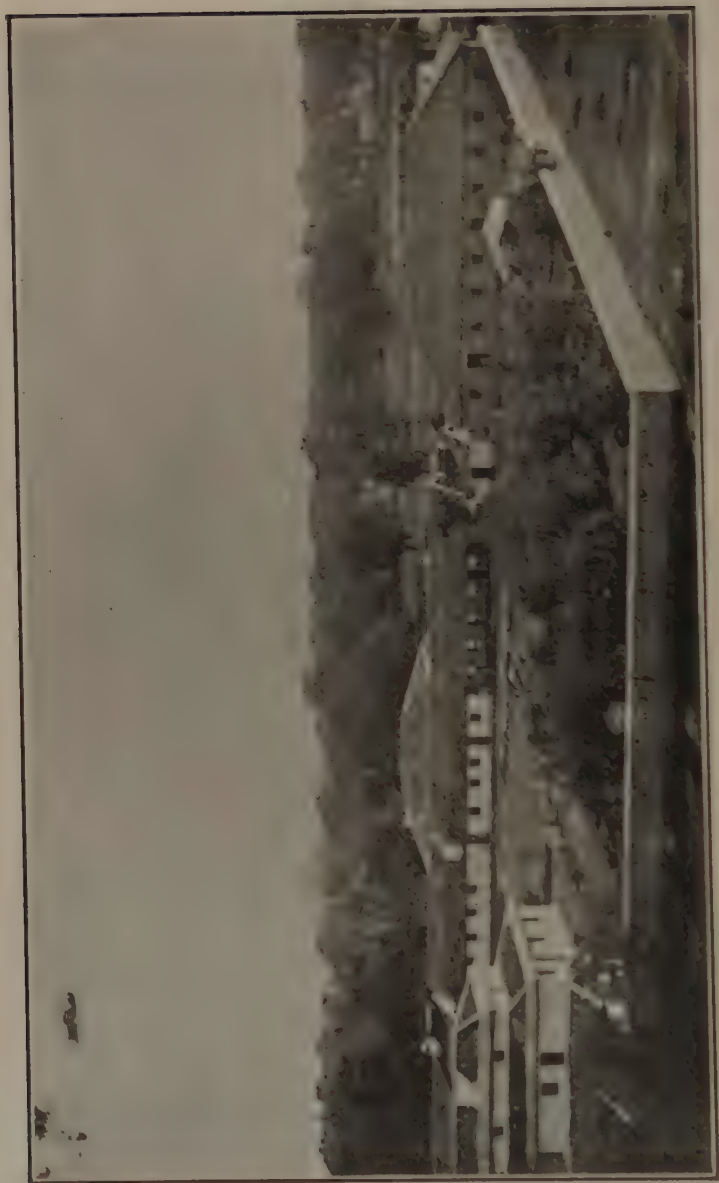
After the reception we went to the home of brother Lehman.

All the missionaries from the several stations were present. As reference will be made to them later their names and the place where they were located at that time will be given.* Brother M. C. Lapp and wife and sister Eva Harder of Balodgahan Station, brother G. J. Lapp and wife, brother M. C. Lehman and wife, and brother P. A. Friesen and wife of the Sundarganj Station, brother J. N. Kaufman and wife and sisters Mary Burkhard and Anna Stalter of the Rudri Station. (Brother C. D. Esch and wife had not arrived yet and sister Lydia Schertz was in America on furlough.) The afternoon was pleasantly spent in conversation and devotions.

The Sundarganj Station was the first one in this mission and was built in famine times. For a time this was a government relief station and hundreds of people were fed here while they worked on the government roads and on the mission buildings. Here were gathered hundreds of orphans who had more the form of walking skeletons than of living boys and girls. Brother Ressler, the first superintendent of the mission, had much to do with the relief work of the government aside from the work of the mission. There were many "famine kitchens" under his care which required him to give them personal inspection. This, with the work at the mission and the fact that part of the time he was the only white man within many miles, told heavily on his strength, but the Lord supplied what was needed.

At one time there were six hundred orphans in the mission and the awful effects of the famine did not stop when the famine was over. Some of the children suffered so intensely that they did not recruit even when the needed food was supplied. The death-rate was appalling. It was no uncommon thing to carry

*Several changes have since been made. Brother Friesen and wife are located at the new station at Sankra; brother G. J. Lapp and wife have moved to Rudri and brother J. N. Kaufman and wife have moved to Sundarganj. Brother C. D. Esch and wife are located at the latter place also.



A bird's-eye view of part of the Sundarganj mission station, of the American Mennonite Mission near Dhamtari, C. P., India

out six or seven per day even with the best care that could be given them under the circumstances. Those were trying days but better times have come. The boys' orphanage is at this place now and there are less than a hundred inmates and, as they are getting married and establishing homes of their own, the number is likely to be on the decrease for some time to come.

Stronger bodies and minds on the part of the children and less responsibility in providing for these bodies on the part of



A group of orphan boys at Sundarganj

the missionaries gave opportunity that the intellectual and the spiritual conditions which were the primary objects of the mission, might be given more attention. Schools have been organized so that at present they have the native language taught in the lower grades, have a four years' English course, and have the

nucleus of a high school, which they hope to develop to a full course. All the high school work is done in English. These schools are under the complete control of the missionaries, with native teachers who are required to teach certain subjects and to have the Government inspect the work. The students are promoted according to the inspector's report. In this way the Government gives the schools financial support in proportion to the number of students and the courses offered.

The school is under the supervision of brother Lehman at present, who each day in addition to the other courses taught, teaches Bible for one hour to all students. From the orphanage and the schools are coming some of the much needed native workers, who can reach the people better than the missionaries; some of them go from village to village and are preaching Christ to their own people with marked success. Others are colporteurs who sell religious books at a very cheap price, so that the Gospel story is read by hundreds who do not attend church.

There has been some industrial work connected with the mission at Dhamtari but in the minds of missionaries in various parts of India until recent years there was some doubt as to the practicability if not possibility of carrying on successful industrial work as an efficient factor in evangelism. There were those in this mission who believed strongly in industrial missions, and felt that as soon as a sufficient number of workers could be gotten, the work must be pushed forward. Brother J. N. Kaufman has charge of that department and is receiving more orders for furniture than he can fill. This speaks for itself. Rindri Station was too far away from Dhamtari, so it has been decided to move the shop to the Sundarganj station and put up a suitable building and equip it with some machinery so that not all the work must be done by hand as it was heretofore. Cabinet-making, carpentry and blacksmithing are the present industries. Several others may be started later as conditions arise.

The medical work is a great factor in missionary effort and



The Rudri carpenter shop (since moved to Sundargarh)

many can be reached in this way that seem to be proof against receiving the truth in any other way. Dr. W. B. Page was a member of the first party of missionaries to go to India in this mission. There has been some medical work connected with the work from the beginning. Much of the time the workers lacked the counsel of an experienced doctor, since Dr. Page was compelled to leave India on account of his health after one and a half years. There was a time of great rejoicing when it became known that brother C. D. Esch was coming to India to serve in the capacity of medical missionary. He is located at Sundarganj and is in need of a good hospital building. He can deal out medicine without a hospital but the great amount of surgery that there is to do at a place like this can hardly be estimated by people in America, where almost every town of five hundred people has from one to four doctors. There are those who have finished a course that gives them the title of Hospital Assistant, which is decidedly better than no knowledge of medicine, but it is far from the M. D. of America. And even these are frequently scores of miles apart. Brother Esch is the only M. D. in all the territory which the American Mennonite Mission is expected to evangelize. Think, two million people to one M. D.

The greater part of Thursday following our arrival at Sundarganj was spent in answering correspondence, visiting, and resting. In the afternoon we went to the Rudri Station where there was a reception in the evening. Here again after the devotional service we were asked to speak to the people through interpreters. The service was quite well attended and was a great blessing to us and we believe to the others as well.

The next day there was a wedding service and the orphanage school building (also used for church services) was arranged for the occasion. Four young brethren from the boys' orphanage married four young sisters from the orphanage here. The people gathered at the appointed time and the four couples came in headed by brother J. N. Kaufman, who was to perform the cere-

mony. After singing, Scripture reading and prayer brother K. made some appropriate remarks and united them in marriage. The bridal parties left the building immediately after the ceremony and went to the room of sister Stalter, who has charge of the girls' orphanage, where the necessary papers were filled out as required by law. Each couple had some relatives living near,



Dr. C. D. Esch amputating a man's leg

who invited them to breakfast (the 10:30 A. M. meal in that country).

In the afternoon the bridegrooms walked back to the other station and brought from there the housekeeping outfits furnished by the mission. These were not very elaborate, as all the belong-

ings for the four boys were brought in one ox-cart. The brides also received some things from the mission, which were carried to the place where they were to live, so that before night of the day of the wedding they had started homes of their own. The entire affair was indeed unique to us and to be commended for its simplicity. The dress was native but simple, the ceremony was short and quiet but appropriate. How different from the pomp and prolonged carousal so frequently indulged in on such occasions by the Hindus, the ceremony often lasting eight days and not always without drunkenness and debauchery.

As time went on and the children began to recruit from the results of the famine it became more and more evident that the boys and girls must be separated in order to obtain the best results. Here we quote from brother Ressler's "Beginnings," in the *Christian Monitor*: "When the need for the girls' separate station began to impress itself upon us we prayed that the Lord might open the way for the work in that direction. At that time we were getting barely enough from America to supply the regular current expenses of the mission. To secure land and put up necessary buildings would take several thousand dollars and we had not the slightest idea where it was to come from.

"One day a letter came with a contribution of ten dollars to be used for the girls. We wondered how we might use those precious ten dollars to the greatest good of the girls and the greatest glory of God. One day as we rose from family prayers we all had one thought and it was that the money for the girls was the beginning of a new station, and we felt sure that God would supply the needed thousands to complete the work begun. Then we began to pray in earnest.

"Not long after this a brother in Illinois wrote that he and his wife had decided to give five hundred dollars to the India Mission and asked for which particular phase of the work it should be designated. You know it takes two months for a letter to go to America from India and the answer to get back. But we

felt now that we knew of some money. About that time the *malguzar* (landlord) of Rudri sent us word that he would let us have land for our work. When we had decided on the location and the terms we told the owner that we did not have the money. 'Never mind,' said he, 'I am willing to let you have the land on these terms now or a year from now or any time when you happen to have the money.'

"The last remark was made on Saturday. On Monday came the foreign mail and with it a letter from a brother not a Mennonite, with a donation of four hundred dollars. We began at once to comply with the legal forms for the transfer. We still did not have the five hundred dollars from Illinois. Before the transfer could be made another mail from America..... brought a letter.....containing a check for four hundred dollars to be used for a new station for the girls. Here we had the money on hand to pay for the land and some left to begin building and five hundred dollars still to come."

From this it is easy to see that the Lord was leading and especially so since there was often so much short of enough to **pay the current expenses** of the mission that frequently they were compelled to borrow for that purpose.

"Experience is a great teacher." So it proved here. The buildings were built around the outside of the compound so that the walls of the compound made the outer walls of the buildings. This was not only a great saving in labor and material but with all the buildings fronting toward the center of the compound it is much easier for those having the oversight of the work to get a view of everything at a glance. Others have better buildings and more expensive furnishings but we saw very few if any compounds that were better planned for a girls' orphanage than this one.

There are a few more than a hundred girls in the orphanage so that the number here is also on the decrease. There are certainly some jewels among them. Some of them have been teach-



The bungalow at Rudri

ers in school for some time and are showing a good deal of teaching ability. Others have stated periods for Bible study and prayer alone in their rooms at which time they request to be unmolested. One of their own number is matron and manages the work so well that she has the respect of the girls and the praise of the missionaries. While no person with a dark skin seems to be "good-looking" to the average American who sees these people for the first time, the jet black hair and sparkling black eyes blend very nicely and those who are accustomed to them seldom think of the color and regard some of them as actually beautiful.

The Christian village near the compound shows the marks of progress. The houses are small as most of the people living there were orphans at one time, and the mission gives to each young man from the orphanage at the time of his marriage, four dollars, with which he is expected to put up a house complete, hence they can not be very large. The furnishings are not very much beyond those described in a former chapter, but the neatness around the house suggests that those living there have had training that the average natives have not had. The encouraging feature of it is that they are willing to live out the training that they received.

Cemeteries among the Hindus are not cared for and the people are very frequently buried so shallow that the jackals dig them out and it is no uncommon thing to see bones lying around on the ground. The Christians at this place have decided to devote a little more time to their cemetery and so bury their dead that wild animals will not dig up the dead bodies. They mark the graves and keep the place in order. This is quite a step in advance as there is usually no such attention given to cemeteries except by Mohammedans, who often erect expensive monuments over their graves.

The Christians had been getting water at a well that was to be enclosed in the compound. Instead of requiring the women

to carry water from a well that was farther away as most other natives would have done they united in digging a well in a place that was convenient to all. The fact that this is their well gives them a degree of independence that is needed in creating public sentiment—a thing so much needed in India.

Several times while visiting at this station we would walk to the river about half a mile distant from the mission where there is a heathen temple built on its banks. There are some hideous looking gods kept here and at a certain time in the year there is a festival held and thousands of people gather here to worship.



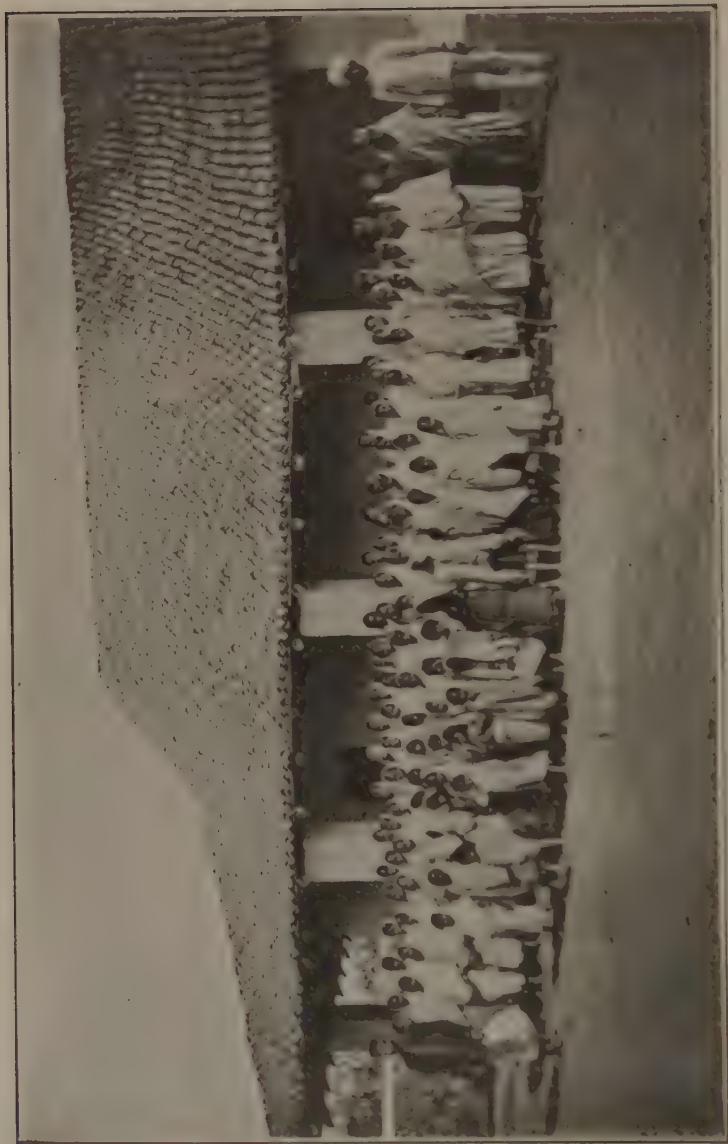
Women at work in the rice fields

The services are by no means solemn but are more in the form of a jubilee where fun, carousal and sin are prominent factors rather than a place where God is worshiped. It is to be hoped that the whole country will become so thoroughly Christian that there will not be worshipers enough who will bow down to these idols of stone and support the priest who lives here and cares for the temple, so that the worship and the temple will fall into decay.

After having seen a number of orphanages in America and noticing the plastered walls and ceilings and the snow-white beds, one is made to feel that orphanages in India ought to be about the same way, but they are not. Going through the orphanage here we noticed that the walls were not plastered, there was no ceiling but the rafters, with their rough bark projecting and the clay tiles which showed through the bamboo poles that were used for lath. The kitchen was equipped with several large kettles in which to cook the food, a kind of fireplace and a few boxes in which the dishes were kept. The dining room is a long hall but is without furniture of any kind. The sleeping rooms are minus beds as the girls sleep on the ground floor. Each girl has a box in which she keeps her clothes and books. The bathing place is a cement trough which is filled with water from the well. The school house and church combined is built much the same as other buildings except that the walls are plastered. It is evident that the average American would refuse to live in such buildings for one week and yet the complaint is frequently heard that the missionaries are too extravagant. A look at these buildings and their equipment would make most of those who complain blush with shame.

The girls are required to take their turns at cooking, hulling rice, etc., and even to work in the fields at certain times in the year so that when they get into homes of their own, they know how to work. This is very important, for in one mission which we visited the superintendent complained that too many of the girls were not taught to work as they should be. They are also taught to do needlework of different kinds. They make their own clothes.

One day we went out to see the girls gather into the dining room for the noonday meal. The scene was impressive. The plates were arranged on the floor in careful order and were filled with rice and dall (a kind of vegetable ground up and cooked) and when all was ready the girls came in very orderly and went



The orphanage school at Rudri

to their regular places, after which one of them stepped forward and began to sing. All joined. After the song she thanked God for the food and invoked divine guidance, to which all in a very subdued and reverential tone said, "Amen." Our eyes filled with tears in spite of our efforts to restrain them for we feared that the girls would misinterpret. How many hundreds of families in the homeland who call themselves Christians sit down to well-loaded tables and regardless of twenty or more years of training with all the religious opportunities that could be desired will again and again sit down and eat their meals without first thanking their heavenly Father for what they enjoy, while these people, young in years, with barely ten years out of heathendom and minus the varieties that laden the American tables, reverently thank God for what they have.

Aside from the regular services at the orphanage school building, and the services in the village school building, and the work at the industrial shops, brother Kaufman also had charge of the leper asylum. We went with him to the regular services there. We were at the different stations and were pleased to see the interest that the Christians took in the Word of God as it was preached by the missionaries, but at no place did we see greater interest than was manifested here. Brother Kaufman preached and as these poor unfortunates sat on the cement floor they leaned forward as if they feared that they might miss a single thought. The scene was touching. Men and women of nearly all ages, some with several fingers missing and others with no hands or possibly no toes or disfigured faces, showed the effects of that awful disease, leprosy.

It is evident that some are not suffering pain as the disease seemed to have ceased its ravages and the places that had been afflicted were healed over but even then they were called lepers. The disease had weakened their bodies and at any time the sores might be expected to break out again. They could never regain their strength and were much more susceptible to other diseases



The leper congregation near Dhamtari

than they were before they were leprous. Nothing short of a miracle could cure them. What a wonderful type of sin. Once indulged in, it fastens itself upon the individual and he never again can be as strong as he was before. The outside may be healed over and he may appear all right but he is a sinner and nothing but a miracle can make him otherwise.

Afterwards we went to see some who were not able to be at the services. One case was especially pitiful. The skin had come off the toes on both feet. She suffered much and was unable to walk a step. The toes were swollen to more than double the natural size. Another was in bed because she was so weak that she could not walk. Others walked with great difficulty. We visited the place frequently but never without having our sympathies aroused to an uncomfortable degree.

The asylum belongs to the Mission to Lepers in India and the East, an organization whose headquarters are at Edinburgh, Scotland, who with the allowance that they get from the Government, furnish the funds for its support, but give the management over to our missionaries. It was not the intention of the missionaries to begin work among the lepers but when the famine was on the Government conducted a leper kitchen (a place where they were to be fed) under the supervision of the missionaries, and when a bountiful harvest was ready to gather the kitchen was closed.

The Government could step out and quit furnishing the food but the missionaries could not let these people starve. One of the representatives of the above organization was traveling in India at the time and brother Ressler began a correspondence with him which finally resulted in permanently establishing this home for these helpless and afflicted people, which has proven a great blessing, not only in providing food for the body but to the souls of many who have gone to the next world with a triumphant faith in a loving Savior and rejoicing in the fact that they

were "going home." This is sufficient evidence that the work has been a glorious success.

There are many missionaries who do not believe that it is wise for a mission to own a village. Nevertheless, for a number of good reasons the missionaries at Dhamtari felt for a long time that a village would prove a great blessing to their work if



Representatives of the Leper Asylum, Dhamtari, India

it were properly conducted but with only four or five missionaries on the field they knew that it was impracticable. When the force became large enough so that they thought that they could handle one, Balodgahan was for sale. There was a mortgage on it and it was about to be foreclosed if it was not paid. It was bought for eight thousand rupees, about two thousand six hundred dollars.



The bungalow at Balodgahan

There are more than eight hundred acres connected with this village of which about half belongs to farmers most of whom live in the village and the remainder belongs to the mission. Only a part of this is tillable, the rest being forest and pasture land. The fact that the management is based on Gospel principles has had a great effect on the non-Christians. In former years it was customary to go through some form of heathen worship before beginning to cut the rice. Brother Lapp called the farmers together one day and told them that such worship was useless and that their gods could not help them and they had better leave that aside and come together and pray to the true God at that time. For several years that was done and one year brother Lapp was gone when some of the farmers wanted to begin harvesting but the others said, "No, we can not begin yet. The *Sahib* has not prayed yet." The harvest was detained for a few days and as soon as he came back the farmers gathered at his home and he took the opportunity to teach them something regarding the worship of the true God, then prayed with them and they hastened to their fields. This is not the highest standard sought but it is a great step in advance of heathendom and may be the step that will lead them from heathen darkness to the true Light.

It is not enough to teach these people spiritual things. They must be taught some secular things as well. The farmers see the advantage in having the right kind of seed and the better ways of doing their work because they see it exemplified in the mission part of the village. This means more to them than a whole course of instruction on agriculture. We believe that the village is proving a great blessing to the cause of Christ and that it will continue to do so.

At the other stations they were blessed with school buildings in which to have their services but there was no suitable place here except the large veranda at the mission bungalow and for several years they have been holding their church services and Sunday school there. The place was not what was desired but

it was the best that they had. In 1910-11 they raised sufficient funds to put up a brick church and the whole village rejoices that such a commodious place has been provided for Christian worship. It is due to them to say that none of the money with which to build it came from America. This is a step toward



Testing the new disk sent to M. C. Lapp from America

self-support and a good example for the Christians at the other Stations.

A discussion of the mission work at these stations would not be complete without saying something about the work of the Bible men and women and colporteurs. These Bible men go from village to village preaching the Gospel on the streets, but few women come to these meetings and it is necessary to visit them in their homes and to talk to them about Christ and their souls. Only women can do this hence the need of Bible women. Remembering that the men are more easily persuaded to accept Christ than the women and that men who do accept Him and their wives do not, seldom continue faithful, the importance of

Bible women's work becomes all the more evident. Occasionally the missionaries go with these workers but they can not always do so because of other duties, and these native workers are reaching many with the Gospel who would not hear it otherwise. The colporteurs usually go with some of the other workers and sell books. This is not done at a profit as in America. The gospel



Mennonite Church, Balodgahan, India. Erected in 1911

of John can be bought for half a cent and other portions of the Bible at about the same rate. It is not an uncommon thing for people to buy these books and get some one to read them to a number of the neighbors at the same time. Books are bought in this way even by people who can not read.

For some time missionaries had been looking for a good location for another station. Several times they thought that they had a place but as often they were defeated in their plans. At an executive meeting it was decided that three of the workers should make a tour and investigate the most promising places and report at the business meeting of the mission. They did so and reported

that Sankra was the most desirable place and that land could be purchased at a reasonable price. This was eighteen miles from Sundarganj, thirteen miles from Balodgahan and still farther from Rudri. All the missionaries were present and the vote was unanimous to accept the report and begin work at once. The next day the plans for the new bungalow were adopted by the executive committee. That was Saturday. On Monday brother



Orphan girls, who became teachers at Rudri

Friesen and several of the natives started for the new station. Work was at once begun in getting a brick yard ready.

They had been making brick in that vicinity even before the missionaries were in India but there were several things that were not very scientific. The ground was placed in a pit and soaked.

after which men trampled it until it got tough, when it was carried to where the brick were to be made. A mould without a bottom was placed on the ground and filled with mud. The ground was not always even and the bottom of the brick would not be uniform. The top was made even with the hand and the mould lifted off. By this process the brick would not be uniform in thickness and the effect would show in the wall.

The brick were not proportioned right. They should have been twice as long as wide so that a wall could be bound regard-



New cattle barn at Balodgahan

less of the thickness but they were more than an inch too short. But the process of burning was still worse. A kind of kettle-like hole was dug into the ground and this nicely filled with wood. Upon this they placed two layers of sun-dried brick, then a layer of wood or of a certain kind of large seed, and so alternating until the kiln was as high as desired. A small hole down through the center allowed fire to be dropped to the wood below. The outside of the kiln was plastered with mud. When all the wood was burned the brick were supposed to be hard enough for use.

One morning we went out to get the needed timbers to put up a mill with which to grind the mud. After the tree was cut

down and trimmed up we wanted it sawed into several pieces. Now came a new experience. The missionaries had gone away to buy timber and left two natives to help put up the mill. These were different castes and would not take hold of the saw at the same time. The lower caste man took hold of the saw but the higher caste man put his hands together and put them to his forehead showing that he prayed to be excused. The laws of the land upheld him and one of us was obliged to take hold of the saw **although our time was needed elsewhere.**

A little later we wanted to have them bore about fifteen holes into a hardwood log. These holes were to be two inches in diameter and neither of them had strength enough to do it alone and they would not do it together so we got a third man who was of the same caste as one of those that was already there. These two took hold of the auger and from their actions it was evident that this was the first time that either of them had tried to do anything of this kind. Having some other things to look after we went away for about an hour. When we came back they were almost worn out. They did not realize that the auger would draw itself into the wood but thought that their success depended as much on the amount of weight they put upon it as on the number of times that they turned the auger around. The men were very tired and not more than half of the holes were bored.

Now the trial begun. They could not understand English and we could not speak Hindi. We tried to teach them by motions but to no avail. They had learned it that way and thought that was the only way to do it in spite of all that could be said in sign language. Must we bore the holes ourselves under the scorching sun? The missionaries had warned us not to work much as we were not used to it and they feared that something serious might happen. We went to work but we said, "Praise the Lord for free America where caste is unknown and where people have had the advantage of intellectual training for many generations so that they are more easily taught than which they

do not know." Next they were sent to get two dry poles which were needed to make pins. One of these had bark on it. The high caste man began to take it off and forgetful of their differences the low caste man was ordered to begin taking the bark off the other end of the same stick. He did so but no sooner had he touched the pole than the man at the other end let the pole



Putting up a mud-grinder at brickyard near Balodgahan

fall as if it had suddenly become hot. A native Christian stood by who laughed heartily at the situation.

These people are tired of caste and its effects especially since Christianity has come in and has no regard for such classification and they see people working together who formerly were as widely separated on account of this foolish system as they are now. Keeping up caste is not a matter of conscience but of fear. To be out-caste is a real misfortune.

The mill was finally put up but we were made to feel very sorely the inconveniences of not having saw-mills and lumber-yards. Instead of siding up the mill as would have been done in America we placed poles (and they were by no means all straight) side and side against each other with the lower ends in the ground and the other end nailed to a piece of wood running



The most common saw-mill in India

across the top. Think of the experimenting necessary at such a time!

One of the amusing things was to see many of the natives come around and conjecture as to what the thing was to be.

Some thought that it would be a merry-go-round, others that it was to be pushed by hand. When told that it was simply to get the mud ready to make brick then the conjecture was as to how it was to do the work. But all the time it was watched with suspicions that it would not be a success. Many of the natives were very doubtful and we are safe in saying that even some of the "Sahibs" of the mission did not overflow with confidence.

When all was ready the brick making began but we soon found that there was something wrong with the clay. Too many of the brick broke while drying in the hot sun. One day the *malguzar* (landlord of the village) came around and seeing that many of the brick were broken said, "That is too bad. That is a loss. We have a great god near here under a tree. You go and offer a few cocoanuts to him and the brick will not break any more." He meant every word of it. Brother Friesen told him that their god could not help; that we believed in a God who could do something.

As many of the people that worked on the brick-yard were of the poorer class, they ate no breakfast. Many of them poured water on some rice and when it was soured would drink the water before going to work. The fermenting destroyed the nutrient properties and the people had better taken nothing. There was a small stream near the yard and as soon as the call was made for the noon meal the oxen were unhitched from the mill and taken to the water. All the men went to one place in the stream to bathe and the women to another. After that they ate their food and rested under the shade of some of the nearby trees until it was time for them to begin work again. At first they insisted on going to their homes for dinner but they usually stayed so long that brother Friesen was obliged to ask them to bring their food with them so that they would get back to their work at the right time. It must be remembered that the natives of India are never in a hurry. Kipling's lines tell the whole story. He says:

"It is not good for the Christian man, to hustle the Aryan brown;
For the Christian riles, and the Aryan smiles, and it weareth the
Christian down.
The end of that fight, is a tomb-stone white, with the name of the
late deceased,
And an epitaph drear, 'A fool lies here, who tried to hustle the
East.'"

We found the first two lines coming true and concluded that the last two might also come so, if we did not cease, so we began to try to think that they were doing fairly well, but do our best we could not make ourselves believe that. Twenty-five hundred was



Rice stacks and threshing outfit at Balodgahan, India

all that one man could mould and they did not seem to think that any one could do more. The aggravation had come to the limit and one morning just as the moulder had stepped down into the pit dug for him to stand in he heard a voice behind him saying, "Let me try that." He did so, and in seven hours there were thirty-five hundred brick out. One of the oxen was over-

come with the heat and it was necessary to stop. That convinced them, and after that a boy of about eighteen was able to mould forty-five hundred in a day. The native is not from Missouri but he must be shown.

It was soon evident that we did not want to make all the brick at this place as there was something about the clay that caused the brick to break while they were drying so the kiln was closed with only thirty-five thousand brick in it and prepared for the burning. The woodmen came with wood on Friday evening and promised faithfully to have more there on Monday. As it took two days to go to the jungle, load the wood and return we knew that they could have the wood there on Monday. It usually required about eight days to burn a kiln. That meant that one Sunday must be devoted to this and we preferred to have that in the beginning as it did not require so much time in the beginning and we would have more time to read and meditate than if that Sunday came at the close so the fire was started on Saturday. On Monday morning it was found that the woodmen had deceived us. They were all at home. That meant that no wood could be expected before Tuesday evening at best and as they had deceived us once it was uncertain whether they would fulfill their promise now. The kiln must be closed and wait for the wood. That was very unfortunate. On Tuesday morning there were several other men who wanted a job hauling wood and agreed to go at once so that they would be back on Wednesday evening. That gave us assurance that the wood was forthcoming as fast as we would need it. So as soon as the first ones came the kiln was opened again. When they had unloaded they refused to go after any more. Then we found that the ones that asked to haul had changed their minds and had not gone. What should we do? We must close again in twenty-four hours after having started the fire the second time. This was discouraging both from the standpoint of expense and time. The brick were wanted as soon as they were ready. Wood came in course of time

but not until we were obliged to leave for the other stations preparatory to leaving India. The mill and yard were moved to another place and the work continued after we left India.

The location of the new station is one of the most beautiful that could be found in all that region. It stands on the highest point for several miles around with a gradual slope in all direc-



Burning brick for the new station at Sankara, India

tions, is near the government road and is thirteen miles from any of the other stations. The missionaries would have preferred it a little farther but no suitable place was available. In course of time it is to be hoped that it will be connected with the other stations by a chain of sub-stations where native workers can be placed and thus make the Christian religion felt all the way

It is not the purpose of this chapter to tell all that is done at the several stations of the American Mennonite Mission but simply to give a very general view so that the reader may get some

idea of conditions. To give a detailed account of all the different phases of work would make a volume in itself and needs to be left to some one who **knows more about it.**

There is no life that is worth the living that does not have its problems, but for the missionary they often come faster than would seem to be necessary for the highest development of himself or of the cause.

CHAPTER XXV

SOUL FEASTS

Jubbulpore Conference—Railroad accomodations—The Nerbudda—
Swarms of bees—The fakir—The heathen temple—Getting an idol
for the College—The services at the Conference—The C. M.
S. Mission—The M. E. Mission—The Christian Mission
The Wesleyan Methodist Mission—"Soul-feasting"
that does not feed—The Jalsa—The subjects dis-
cussed—The anticipations—Evening meet-
ings at Sundarganj—Village Sunday
Schools—Indian ideas of mu-
sic—The Bible Normal

There is nothing so depressing to the true missionary as the fact that he is constantly being drawn upon and that he has so few opportunities to be fed by others. True, he has his Bible and his quiet hour but he craves the help of his fellowman. People in a land like America are not in a position to appreciate. We simply can not. Long before the time, the missionaries would ask, "Are you going to the Jubbulpore Conference?" This is a place where the Christians, natives and missionaries, gather for a week in Bible teaching, preaching, and the like. The orphanages that are within a hundred miles of this place usually attend in a body, the matron or missionary having them in charge going before and seeing that those from their orphanage are all seated together. In this way they have complete oversight of them and can see that they attend all the meetings. There is no effort at display, the dress is plain and the manners simple.

As Jubbulpore was about two hundred miles from Dhantari there were only five of the boys and several of the missionaries

who went. The railway fare is very cheap but the service is according. There are no cushioned seats in these cheap-rate coaches, but as we were obliged to carry our bedding it was an easy matter to spread the bedding out on the seat and make that serve as a cushion. There were no brakemen to come through the car and call out the stations. We were obliged to watch that they did not carry us by.

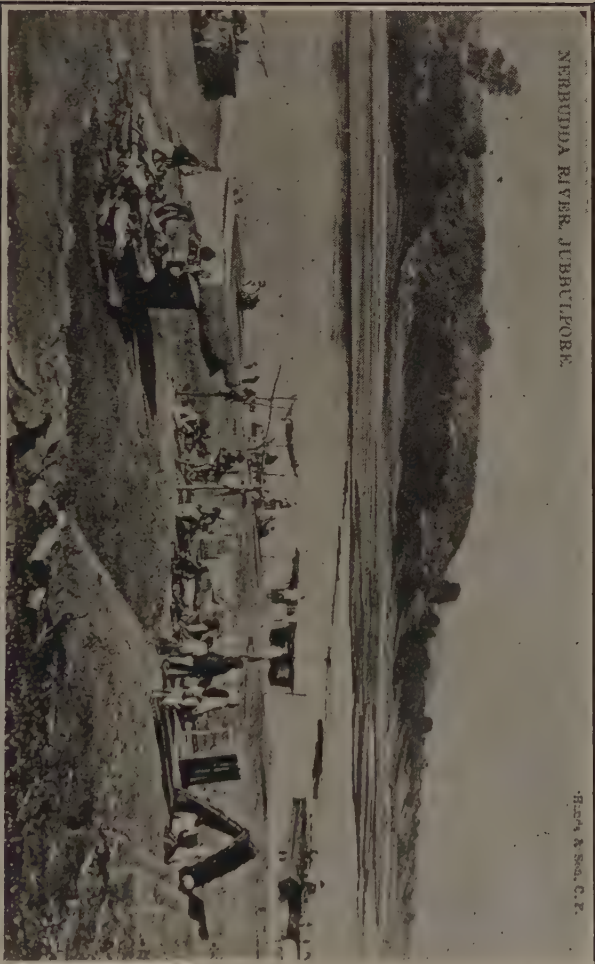
As we arrived a day before the conference opened we decided that we would try to see something of the sacred river, Nerbudda. It is somewhat peculiar in its formation and that doubtless partially accounts for the sacredness of it. In places the banks are a gradual slope to the water's edge but where we saw it at this time the banks were solid rock, and were almost perpendicular at some places and at others there were overhanging rocks. These were of white marble interspersed with black. The sight was very beautiful.

Several swarms of bees had well-filled honey-combs fastened to the under side of these projecting rocks and seemed as well at home there as the American bee is in the most convenient hive. Visitors may pass in boats provided they do it quietly, but in several instances people shot as they passed. The bees did not like the noise and came down and stung the intruders, and in one case at least, stung one of the party to death. The man is buried on the bank a short distance away with the cause of his death inscribed on the tombstone. They do not seem to like smoking any better.

When we got up the river as far as we could go we found an old *fakir*, (pronounced fock-er, and means a religious beggar) who lives alone in a very small hut made of bamboo poles. His body is covered with ashes, his hair is so completely matted that he never loses any. Hairs simply remain in the mat when they come loose from the head. This mat of hair was so long that it hung down his back and lay on the ground for about two feet while the man stood upright. He wanted some money but we

NERBUDA RIVER, JUBBILPORE.

FRANK A. SELL, C. P.



Nerbuda River, One of the Sacred Rivers of India

did not feel like paying any one for living as filthy as he could. There on the bleak rocks a mile or more from any other human being he was eking out an existence and living from what he could get from visitors, covered with filth and vermin and doing it in the name of religion. While this man took this way of self-torture there are some who hold up one hand until it withers so that they can not get it down any more and still others lie on spikes driven through boards with the sharp ends of the stakes as a bed. The way of the heathen, as well as that of the sinner, is hard.

Not far from this place, on a high hill, is a large heathen temple where about fifteen thousand people gather each year for worship. The festival lasts seven days, the worshippers coming to the temple once or twice in that time and offering some gifts, bathing in the river each day and spending the remainder of the time in carousal and sin. We were allowed to come as far as the threshold and by some maneuvering we saw the heathen god inside. Hindus, but not Christians, are allowed to go inside. Coming out of the inner court into the outer court we saw several hundred idols cut out of stone that at one time were placed around this court in some regular order but when that part of the country was under Mohammedan rule these were all broken and now are placed in rather chaotic order around the outside. After much persuasion the man in charge allowed us to take a small one along for Goshen College. Most of them were life size.

These things show that some of India's population are having "soul feasts" that do not feed but it is a joy to know that not all belong to that class. The Conference was held in a tent and as the purpose was primarily for the benefit of the native Christians many of the services were conducted in the Hindi language but there was at least one service each day in the English language aside from several sermons that were preached in English and interpreted into Hindi. Then those who were workers could

see the methods used by others, many of which were practical, and could profit by them.

There are four denominations at work in this city. Work would hardly be begun in this way at the present but as the work is already started no one likes to give it up. True, they have the territory divided so that each one works part of the city and out into the villages. They aim not to get into each other's territory.



In Charge of Heathen Gods

The C. M. S. (Church Missionary Society, or the mission society of the Church of England) has an extended work here. They have a boys' orphanage with some thirty boys in it and have a high school almost in the heart of the city. The latter is quite over-crowded. Some of the classes are obliged to recite on the

verandas as there is not room enough in the building. It is now planned to build two additional rooms as soon as they can get the money. This society has just put up a large home for the women workers, which is also to serve as a training school to prepare native women to work among their own people and especially among their own sex. They have a girls' orphanage in another part of the city.

They have a native church in charge of a native pastor. The church at its organization got an allowance from the mission board, which is decreased one-fortieth each year so that at the end of forty years the church will be on a self-supporting basis. The amount from the board decreases so slowly that the increase of expense on the church is not felt very seriously. This does not mean that the Board will cease to support the mission. The schools, orphanage and evangelistic work will be supported the same as before.

Jubbulpore is the headquarters of the M. E. Church for that district and is the home of the presiding elder. They have quite a large membership here, and a large girls' orphanage in connection with which a successful girls' normal school is conducted. They have a large, well-built house, nicely arranged for worship.

The Christians have their publishing house here and send out much printed matter from this place. They are doing much evangelistic work in and beyond the city.

About two miles from the place where the conference was held the Wesleyan Methodists have a boys' orphanage in which the industrial phase of mission work is highly developed. They have a man hired who teaches weaving. They have half a dozen looms and weave all the goods used by the boys in the orphanage and the *saries* for the girls in their orphanage, which is some distance away. They do weaving for missions of other denominations in other places. In addition to the above they make ticking, toweling, bed tape, and such other goods as they may

get orders for. The boys are paid for their work according to the amount and quality, thus encouraging speed and good work. Their carpenter shop is small compared with the number of people who work there. They make all kinds of plain furniture and, although this part of the work has been going on much longer and has a wider reputation than that of the American Mennonite Mission, it is a question whether the latter does not surpass it both in the amount and variety of work done. Aside from this the mission is giving much attention to evangelistic work.

With four missions in the city with their schools, churches, printing presses putting out religious literature, their orphanages, their evangelistic effort and their yearly conference this might be considered a soul-feasting city but heathen temples and altars are found even on the very property of these Christian denominations because they were there before the property came into their hands and the law forbids destroying them. They are very numerous throughout the city. It is encouraging, however, to see that many of them are not being cared for and will crumble by mere neglect in the course of time.

Meetings like those held at Jubbulpore were good, but only a few of the native Christians from the Mennonite Mission could attend. The one that they enjoyed most was the *Jalsa* or Bible conference that was held at Rudri beginning on Tuesday, December 27 and continuing for four days.

A day or two before, some of the members came together and with bamboo poles put up a large flat-roofed shed, and put some hay on to keep off the sun. People were looking forward to the time of the conference as the Christians from all the stations would come together to learn more of what God says. The program began at 11 A. M. and continued until 2:30 P. M. The first half hour was given to devotions and reading of God's Word. The next hour was devoted to the subjects, Christ the Son of God, The Holy Spirit, Obedience and Prayer—one each day.



Sister Burkhard and her Bible women

The next were the sectional meetings for one hour; they were divided into workers' meeting, mothers' meeting, girls' meeting, and boys' meeting. Subjects appropriate for each of these were discussed. For the next hour there was a general meeting in which one of the following subjects was discussed each day: Putting off the old man, Putting on the new man, Influence of a Christian home, and The overcoming life. These Bible conferences are the only regular meetings in which the Christians from all the stations meet and the inspiration that is received is felt long after the conference is a thing of the past. They have been having them for several years and will doubtless continue them. While the missionaries are the principal instructors some of the work is usually given to the natives and this is doing much toward preparing some of them for leadership—a thing that is very much lacking among native Christians all over India. The boys and girls are not allowed to associate as they do in America but the conference is looked forward to with much anticipation on their part because this is usually the only time in the year that they get to see each other and frequently they will cast glances at each other but we were made to wonder whether glances would not be even more frequent in America under the same circumstances. Doubtless with this as with many other things there are those who are ready to condemn such segregation of the sexes as is required by the missionaries but it will be better understood after being on the field for some time. It is a good rule not to pass judgment without knowing all the circumstances and it will apply as well to the work done in the mission field as in any other place.

Whatever else these Bible conferences may be they are real soul-feasts to the great majority of people that attend them for they do not have the opportunities along these lines that people in lands such as ours have.

After the Bible conference was over a number of evening meetings were held on the commons across the way from the

Sundarganj station. There was a deep interest manifested and the success was largely due to the active part that the natives took in carrying on the meetings.

Aside from these special feasts which come but once a year there are a number of regular meetings held at each station each week. In the Sunday schools the children are taught much as they are in America and much more can reasonably be expected of the next generation because of this training. This is true not only of those that attend church and Sunday school at these regular places of worship but on Sunday morning before the time for services there may be seen some of the Christians going out in different directions from the mission stations to some of the neighboring villages with Sunday school picture charts under their arms to teach the people who gather in the street to hear what they are going to say about the pictures. We went along one morning just after a rain. The ground was wet and there were no seats for them to sit on but they were waiting when we arrived and after a song and prayer these young Christians from the boys' orphanage taught lessons from the chart about God's dealings with man. We could not understand what was said but the convincing way in which it was taught will surely bring its fruit in the hearers and its reward for the young men.

The people of India are great lovers of music and sing with enthusiasm but they do not manifest any great amount of voice culture neither do they like to hear the different parts sung. They all sing soprano. They can sing many of the English tunes and seem to enjoy them but they sing their native tunes with more zeal. These seem to have the very sound of Indian simplicity and it is easier for them to enter into the spirit of them than into those that are foreign both to their natures and in their composition.

The missionaries seem to have the mind expressed in II Peter 1:15, and each year have a Bible Normal with a view of preparing the workers for more and better service. This school is con-



Girls' sewing class at Rudri

tinued for one month and assigned lessons are prepared and recited and at the close an examination is held and those who pass it may take an advanced reading course during the next year. This is an incentive for them to study.

With all these times of refreshing and spiritual upbuilding, it is easy to see that they have soul-feasts in India as well as in the United States and other places.

CHAPTER XXVI

A MISSION STUDY TOUR

Object of the tour—Akola—Missionary Alliance—Going to Bombay
The long desired doctor—Elephanta Cave—The pool of water—At-
tending services—Wilson College—Agricultural College at Poona
Mukti Mission—Ramabai—Preparation for her work—Her work
at Poona—At Kedgaon—Manorama—The Brethren's Mis-
sions—The Ebys—Bulsar—Their work—Observations at
the Mohammedan's tomb—Dhooning—The schools—Nav-
sari—Ankleswar—An evening meeting—Vulli—Sunday
services—Serious loss to the Mission—Baroda Camp
M. E. Mission—Their schools—The Butler Hos-
pital—Nicholson School of Theology—Nadiad
Industries—Some experiences of the mission-
aries—Agra—Taj Mahal—The fort—travel-
ing in India—A tradition—Delhi—Jumma
Musjid—M. E. Mission—Messrs. Wil-
son, Lall and Rudra

To go all the way to India and visit none but the American Mennonite Mission would give us no adequate idea of mission work. It is by comparison that the success or failure of a project is ascertained. We were impressed in a very few days that our missionaries were doing good work, but was it good enough, was it as good as could be done, was it as good as other denomina- tions were doing? We did not want to be termed critics but help- ers and to be that we considered it necessary to see the work from as many different angles as possible so that we might at least give some helpful suggestions and be able to carry home a more in- telligent idea of India as a mission field and not simply the pros-

pects for the scope of the country surrounding the American Mennonite Mission.

On November 16 we took the 1:30 P. M. train at Dhamtari and after two changes came to Akola, our first stopping place, at 10 A. M. the next day. R. M. S. Stanley, the superintendent of the mission at this place, met us at the station and took us to his home, and after *tiffin* (the afternoon lunch), he took us to the workshops. Forty-four men and boys are employed here, of whom sixteen are apprentices and all except four are Christians. The work done in the shops is all in wood and iron. On a farm, which is two miles southeast from the city, they have an orphanage in which there are thirty-five boys; and fruit-growing, gardening, and general farming are carried on here. They aim to raise a sufficient supply of vegetables, etc., for the orphanage and the missionaries. They also have a girls' orphanage with about one hundred girls a few miles from the city.

This mission is under the Christian and Missionary Alliance. This association has at least nineteen stations with a number of out-stations in India. Mr. Stanley informed us that he had personally superintended the erection of a dozen bungalows at their stations. This is certainly a great advantage for it is very clear that some one having experience in that kind of work and acquainted with the different classes of workmen could put up buildings cheaper and better than one who is doing this for the first time. In many of the missions there may be a half dozen bungalows built by that many different people and, while it is true that a half dozen people are getting some experience, it is rather expensive teaching and the information secured will be of little or no value as none of that half dozen may ever put up another building in the mission field.

We took the evening train for Bombay, where we arrived next morning at 9 o'clock instead of 7:30 as scheduled. We expected to see the vessel come into port on which brother and sister Esch were to arrive but as the vessel came a day ahead of time,

and not being expected so soon, there was no person there to meet them. They were entire strangers and not used to Indian bargaining. Going to the Great Western Hotel they engaged a room without having the price fixed before. They were there less than twenty-four hours and were obliged to pay seventeen rupees or about five and a half dollars. Sister Stalter, having found them, brought them to the Briggs Hotel where we were.



Victoria railway station, Bombay, India

Brother E. will not be caught that way again for he knows that in India there must be a definite understanding as to prices.

Dr. Esch and wife needed some things to take with them which they could not get at Dhamtari, hence a part of the first day was devoted to shopping. On Saturday we went across the bay about twelve miles distant to see the Elephanta Cave, which was cut out of the solid rock. There are a number of compartments and one of them is sixty by eighty feet, supported by ornamental pillars, and the walls are all carved out in imagery which

shows skill and persistence worthy of a better cause. The whole shrine is idolatrous and the gods of fire, war, thunder and many others are pointed out by the guide. While on the one hand one is made to admire the work because of the skill, on the other it was extremely repulsive to think that men of such skill would have the audacity to place before the public, scenes which their corrupt minds had formulated and their hands executed.

In one of these rooms, which seems to be lower than the rest, there is a pool of water which the natives believe comes from the Ganges River by some miraculous process (this river is eight hundred miles away at its nearest point) and that as the water is carried away by the people believing that it has some miraculous power it is replenished from the same source. There are many people who come here to worship, especially those who have made vows that if the gods did certain things for them, they will come to carry out their vows, sometimes going around the shrine two thousand times, stopping only long enough to eat and sleep. There are about four hundred people living on this island and there is some agriculture, but the people are largely given to drink and a life of carousal. Evidently not only the people of today but those who lived here generations ago are graphically pictured out in Romans 1:19 to the end of the chapter.

The next day being Sunday, we attended three preaching services, the first was at 8 A. M. at the Wesleyan Methodist Church, where the pastor preached from Revelations 2:10; the next was at 11 A. M. at the M. E. Church, the pastor being absent Dr. Merrit preached from Philippians 2:5; and the last at 6 P. M. was at the United Free Church, where the pastor took as a text Romans 1:14-16 but devoted most of the time to giving his impressions of the World's Missionary Conference.

Conditions were such that brother M. C. Lapp could not go with us when we left Dhamtari but came to Bombay on Saturday evening ready to accompany us on the trip. Brother Esch and wife and sister Stalter started for Dhamtari on Monday and as

we did not want to arrive at our destination at night we concluded to spend the day in the city. We spent some time at the Wilson College, an institution started some time in the thirties of the last century, but at first it did largely primary work. It began to do college work in 1855. Large buildings were erected in the heart of the city. All went well until the lamentable dispute over church property in Scotland, when the church lost all



Street scene in native quarter, Bombay, India

her property. This was a hard blow on the institution, but the Government of India purchased a beautiful site overlooking the harbor and leased it to the United Free Church of Scotland for one rupee a year, under whose care the college is at present. The institution is well equipped with the exception of students' desks, which are very poor. Dr. D. Mackichan, the president of the college, took great interest in showing us around. We were sorry

that we were not there while the school was in session. This was their vacation time. They had about five hundred students in the year just closed.

We took the 10:30 train and at 5:30 next morning we were at Poona. We visited the Agricultural College. This institution had its origin in a very peculiar way. The following is copied from their calendar for the school year 1910-11: "At that time (1878) partly as the result of one of the most severe famines of the nineteenth century, attention was turned to the possibility of increasing the resisting power of the country by an improvement in the agricultural methods in practice. As a result classes were formed at the College of Science at Poona."

That was the beginning but for some time the work did not meet with great success. In 1880 a farm was purchased and practice as well as theory was taught. Since that time it has grown more rapidly and now they have a large enrollment and a well prepared faculty. They have two large buildings for classrooms, laboratories, and library. The second year students are each given an acre of ground upon which they must do all the work themselves under the direction of the superintendent and the third year students are given an acre to superintend. They must give in a full report of the work including a balance sheet of the financial conditions.

Dr. Harold H. Mann, the principal of the school, showed us through the buildings and gave us a guide to take us over the farm and give the needed explanation. He was a native but he was versed in the latest methods of agriculture and spoke good English. This was not only a very pleasant but also a very profitable three hours' stop. Brother Lapp said that he saw several things which he could make very practical on the mission farm.

Our next stop was at the Mukti Mission under the superintendency of Pandita Ramabai. She is one of the most remarkable native women in India. Her history is as remarkable as the woman. Her father found such opposition to his desire to edu-

cate his young wife, and later his children, that he left his home and went to live in the forest where he taught them the sacred writings of the Brahmins. Soon the young Brahmins came to him in the forest to be taught and on account of his age the father found that he must quit some of his work so the mother taught Ramabai. She was not married early as the Hindus usually are.

Her father went on a pilgrimage, taking his family with him. He was in the region of the famine of 1877 and was re-



The Government Agricultural College, Poona, India

duced to the most extreme poverty. Her father and mother died leaving her and her brother alone in the world. They wandered about from place to place and at last came to Calcutta but these religious pilgrimages shook her faith in the Hindu religion so that she was very unsettled as to what was right. But she kept that to herself for the time being. She was so well versed in

the sacred writings that she was able to repeat from memory more than eighteen thousand verses from the Hindu books. She had learned much with regard to the condition of womanhood and gave addresses on the uplift of women in India.

Her brother died in the city. She married a Bengali. In about two years he died with cholera. Ramabai was a widow left alone in the world with an infant daughter, but fortunately was not so poor as many widows are. She went to England to get a better education and a better idea of true womanhood. Here she became converted and was appointed Professor of Sanskrit in Cheltenham Ladies' College, in which capacity she served for a short time, when she came to America to further her plans for the uplift of the women of her native land.

Her history is too long to be given here. Suffice it to say that she is working with a Board composed of Americans who have agreed to daily lift her to God in prayer and support her with contributions. She began her work in Poona but soon found that she needed much larger quarters and in 1897 the first building for her work at Kedgaon was completed. Her former place in Poona is now used as a school to prepare young widows and girls to become wives and Christian workers.

With larger quarters came the increase of girls and widows. Some of these were by no means ideal and it soon became evident that there must be separate quarters and at present there are buildings on both sides of the public road. Seen from a distance it looks almost like a village in itself as there are a number of large buildings. At the time of our visit there were sixty-two weaving looms and the girls are taught to weave *sarees* and other cloth that is needed in the mission. In another building there was a school in which there were ten classes under seemingly competent teachers. In still another one there was a large number of girls setting type and there were several printing presses which were run by girls while in a small room at one end of the building there was a gasoline engine with one of the girls as

engineer. Others were taking lessons in sewing and still others were gardeners, oil-makers, farmers, bakers and what not. In their work they are always accompanied by a missionary. The whole thing reminds one of a bee-hive on a large scale. At four in the morning everything is astir. The fifteen hundred widows and girls and the fifty helpers make one conscious that there is someone there. Even though there are so many everything goes on with the regularity of clock work. There is a regular time for Bible reading and prayer and while none are required to confess Christ, the great majority are Christians. This place is known by nearly all Christians in India and many of the girls have married Christian workers and gone out into nearly every part of India to carry the Gospel to their own people. At such times of the day when there is a great deal of travel there may be seen several of these young women standing at three cross-roads near the mission and a white woman with each group, the natives telling the story of Jesus to the passers-by. Some stop and listen while others hasten by as fast as they can so that they may not hear what is said. Not every one is ready to be converted.

Having looked through the different departments we came at last to the office where Ramabai was. One's first impressions are scarcely what he would expect after seeing the work of this noble woman. She is rather portly and does not hear well, but one need not be in the office long until he is impressed that she has executive ability and spiritual power. You remember it was said that she was a mother. Manorama, her daughter, a bright young lady with the Christian character shining out of her sparkling black eyes, came into the room while we were there. She was educated with a special view of becoming the successor of her mother and is being entrusted with more and more of the work as she grows older and it is to be hoped that she will long be spared to carry on the noble work begun by her mother.

There is a farm of two hundred acres connected with the mission under the superintendency of a Mr. Kauffman. Of course this farm is supposed to help defray the expenses of the mission but until Mr. Kauffman came it did very little more than pay expenses. It was under native men who were not always as careful to turn everything over to the mission as they should have been. It is hoped that with an American to superintend,



Plowing in India

that it can be made a source of income as well as a place to educate girls in farming.

Since we were obliged to carry our own bedding and usually were able to get a compartment in a car by ourselves where we

could lie down it was found to be not only cheaper but to save much time to travel at night, so after this busy, and to us very profitable, day, we took the night train to go back to Bombay since the places that we desired to visit were in the opposite direction from that city. The following day when we were ready to leave Bombay we ordered a cabman to take our baggage to the Calaba railway station but he waited so long that we got another. By this time it was late and we ordered him to drive fast.

It was decided that one should get the baggage to the train and brother Lapp and the other one should go to the station, secure the tickets and find a place in the train, but the train left before our cabman could reach the place. One was on the train, one in the cab, and brother Lapp halfway between. What was to be done? After some maneuvering we caught the train at the fourth stop (still within the city) much to the surprise of the one that was on the train.

It was dark when we arrived at Dahanu Road, seventy-eight miles north of Bombay, and we hired a *tonga* to take us out to the Brethren's mission where brother and sister Adam Eby are stationed. They have several village schools under their charge, and a medical dispensary where many come for treatment. Their principal work is evangelistic.

Sister Eby is a graduate of Mount Morris College and had been an instructor at North Manchester College. She is well fitted for her work. As brother Eby was raised only about seven miles from the former home of one of the authors it was like meeting old acquaintances. The time was pleasantly spent. The next day we left for Bulsar, another station of this same mission, forty-five miles farther north. As they did not expect us until the six o'clock train we came upon them by surprise. Sister Eliza Miller was standing in the door of the church and recog-

nized us as we approached and escorted us to the home of brother and sister Blough.

Later we went out to see the boys' and girls' schools. They take scholars through the sixth grade and send them to the Bulsar school for the seventh grade work. The prize for scholarship was awarded to one of their boys and another one stood third. Remembering that favors are likely to be granted to Hin-



Brethren Church in Bulsar, India

du boys it is considered quite an achievement for Christian boys to be able to get one of these prizes. They also have twenty boys in the training school, for which they are given an extra allowance by their Home Board. They have about sixty girls and seventy boys. After this brother Blough took us to see their village. They built a number of houses and rent them to Chris-

tians at a very nominal amount, and the income from this is put to the building fund of the Mission.

The industrial part of the mission consists in weaving and wood work. The thread needed in the weaving is prepared by the Christian women in their homes, thus earning something for the support of the family. They have ten looms in their shops and make various kinds of cloth both for use in the mission and for general sale. They have more calls for their goods than they can supply. The carpenter shops are supplied with seven work benches where the boys do beginning work. They are not paid anything for this but when they are more advanced they make tables, chairs, cupboards, book-cases, etc., for which they receive pay. Brother Blough had charge of the boys' school and of these industries until the return of Bro. Emmert who was in America on furlough. He also has charge of the church, which numbers about two hundred members.

At about 5 P. M. we went to a famous Mohammedan tomb. The casket is placed in the center of a room about fourteen feet square and is surrounded by a high iron fence. Here Mohammedans and Hindus gather to worship. They sit around this fence and work themselves into a frenzy by slowly swinging the head back and forth and sidewise at the same time, increasing the speed until it goes so rapidly that it seems that they could not endure it for another minute and yet they continue many times that long. They call it *dhooning*, which is defined as being possessed by a demonic spirit which causes a violent whirling of the head.

We all agreed that the definition was right, and we were the more impressed with it when we found that it was so defined by a Hindu notwithstanding the fact that it is practiced most by Hindus, next by Mohammedans, and lastly by Parsees. The object of this *dhooning* is to get inspired by the gods so that some miracle may be worked upon the worshiper or some member

of the family, it may be the curing of some disease, the healing of some sore, the removing of some sorrow or even the revealing of some secret.

An insane man was chained near the place waiting for some one to *dhoon* for him. Those who chained him there believe that the gods will cure him provided that some one will get the spirit while going through these performances. In the meantime he will wait there day and night until some one comes to his help. Many marvelous cures are reported to have taken place here.

While this violent exercise is going on the worshiper is making a pitiful noise which is almost unbearable for those who listen and if he or she (these worshipers are mostly women) gets the spirit then some words are spoken which is supposed to be the spirit speaking through them and will come true. In America people go to others who are as dead spiritually as this Mohammedan is physically, provided that they can make sufficiently loud claims, and things just as wonderful are reported but many of them do not last longer than the excitement. Have these people not read Matthew 24:23?

Sister Brubaker, whose husband had died a short time before, was here and was preparing to go back to America. Brother and sister Blough were also getting ready for much needed rest in America. This leaves this Mission short of workers. Brother and sister Emmert returning full of vigor and zeal received during their vacation will help very materially but more are needed.

Sister Miller is in charge of the girls' orphanage and school. We visited both and were well pleased with the general appearance of things. We listened to some of their exercises. They show careful training and it is to be hoped that many of the future workers of the Mission and the church will come from this and the boys' school.

The next morning we went to see the Towers of Silence, where the Parsees dispose of their dead, a description of which

was given in a former chapter and will not be repeated here except to say that there are three of these towers here. One is old and is not used any more and the other two are used alternately six months each. Something of the expense of these depositories may be determined by the fact that a rich Parsee had built one of the two that are now used at a cost of fourteen thousand rupees. In the same yard where these towers are is a building called the Fire Temple in which the fire is supposed never to go out and when some one dies they carry them into this temple first and after a heathen service here they are carried to the tower to be eaten by the vultures.

As Navsari is on our line of travel and as the Brethren have a station here we stopped between trains to see the workers. Sisters Ziegler and Himmelsbach met us at the train and escorted us to the mission home, just south of the village. While brother Long was out touring sister Long was staying with the sisters at this place. They have here a home for native widows. After a pleasant visit with the workers and a season of devotions, we took the train for Ankleswar where brother and sister Stover are stationed.

Visiting missions is interesting but some time must be set aside for correspondence and Americans in India know when they must mail letters in order to catch the foreign mail which goes out once a week. This was the last day for that week so we must take some time for that now. It is the general experience of missionaries that with the many things crowding in upon them that foreign mail is usually put off until the last moment hence there were others besides ourselves who wished to use this time in writing.

About eight o'clock in the evening we went with brother Stover out into the city and, passing through some narrow streets, we turned into a dark alley and soon heard singing and a little later we saw a lantern and a crowd of people seated around it

on the ground. The people, most of whom were laborers, sat in the dusty alley and listened to the songs and their fellow natives telling the story of the cross. At times when something was not understood someone would ask questions and the speaker would stop the discourse and answer the questions. It reminded us of the times of our Savior as He was interrupted that way very often. Many of the listeners were too poor to have the needed clothing to protect them from the night air. They had towels, bed-blankets, and anything else that they could find, wrapped around them to keep themselves warm. Their poverty and simplicity could not help but move one with the deepest sympathy.

It is especially interesting to notice that in connection with the village schools under this mission, they also have a night school. We visited this school and were impressed with the inconveniences under which these people are trying to learn. The room was small and low, the only light was a poor lantern and the teacher was by no means an adept but these boys who must work in the daytime are willing to undergo these inconveniences in order that they may get at least some education. The sight was indeed suggestive.

The next day we went to Umalla where we were met by brother Leichty's servant who took us to Vulli, still another one of the Brethren's mission stations. The road leads through a picturesque country of palm groves and hills. This station is among the aborigines called *Bhils*, one of the hill tribes, and although there is a branch railroad running to Umalla, the missionaries have difficulty in getting things brought in.

The people are of a barbarous disposition but are possibly more ready to accept the Gospel than many of the higher classes. As the next day after our arrival was Sunday we had the privilege of attending services here. First was a Sunday school, after which brother Lapp preached, using John 1:12 as a text. In the evening it was requested that we both speak so we took I Peter

2:2, 3 as a text and brother Leichty acted as interpreter. The church membership numbers about one hundred and the field is quite promising. Brother and sister Leichty have charge of a number of village schools not only here but in the surrounding villages and much attention is given to Bible work.

Having visited five stations of the Brethren's Mission it is but just to say that they are doing very good work and the Lord is blessing them. But they have passed through some very trying times. In this as in nearly all other missions, there is need of more workers and in the very face of such conditions they were required to see brother Berkebile return to America on account of ill health and brother Brubaker die on the field. Under such conditions the two sisters were almost obliged to go to America so that the work is cut short by four of the workers leaving. This means over-work for those remaining or dispensing with some of it. This is very hard for those on the field. That would not sound so bad to people more than ten thousand miles away but to those who are in the midst of the fight the whole scene looks different. May God awaken workers in the home church who are willing to devote their lives to the salvation of the people in this productive but largely unworked field. They have eight stations now in operation, two more where some work has been done and where prospects for ingatherings are very good. There are twenty-six missionaries counting those who are on the field and those who are at home on furloughs.

On Monday morning we returned to Ankleswar where brother Stover met us and accompanied us to Baroda Camp, fifty miles farther north. We arrived there at 3:40 P. M. and went at once to the M. E. Mission. They have quite an extended work here, a boys' and a girls' orphanage, industrial shops, a vernacular and a high school, a hospital, a theological school, a publishing house and evangelistic work. Rev. L. E. Linzell, the district superintendent, accompanied us to the schools and showed us the classes and explained the work. They have about one hundred thirty

pupils in the Anglo-vernacular school, which is held in the church, a large, commodious building with side rooms well suited for school purposes. This is the only place in India where we saw a co-educational school above the lower grades. The superintendent of the mission is enthusiastic in his faith in that method. There are two hundred fifty pupils in the vernacular schools but the sexes are separate. The boys' orphanage and the workshops are near the school. The industrial phase is not very highly developed. The girls' orphanage is in another part of the city and is in charge of Miss Robinson who showed us the dormitories and weaving rooms.

The Mrs. William Butler Memorial Hospital was built by the Women's Foreign Missionary Society of the M. E. Church in honor of Mrs. Butler, who with her husband were the first missionaries to India from that denomination. It was not completed at the time of our visit but there were several patients there who were receiving treatment. It is in charge of Miss Allen who holds an M. D. degree from a medical college in America.

The Florence B. Nicholson School of Theology stands but a short distance from the hospital and gets its name from the deceased wife of George E. Nicholson, who built it in her memory. Mr. Nicholson was a Kansas man who made large sums of money in the cement business. Just as he had gotten his business in shape so that he and his wife could spend several months in travel she went to Kansas City for a minor operation and died on the operating table. He was heart broken. She was especially interested in Baker University and foreign missions. He decided to give to these two causes and aside from putting up all the buildings in connection with this school he put up a Bible school in Manila and paid the passage to India for the principal of the institution there. This does not imply as much as a theological school does in America. In some of its departments it will receive anyone who has finished the sixth grade. They have

an enrollment in all departments of about three hundred. The Sunday morning preaching service is usually attended by about nine hundred people.

At the invitation of Dr. Linzell we went with him for supper and enjoyed a pleasant visit but we had ordered our hackman to come at 7:30 P. M. to take us to the railway station in time for the evening train for Nadiad but true to the Indian make-up he was late and the train was just ready to leave when we arrived at the station, hence we were obliged to remain in the waiting-room all night. But as the traveler in India is obliged to carry his bedding and as there were three cots in the room we experienced no great inconvenience.

Next morning we boarded the 6:30 train for Nadiad, another mission station of the M. E. Church, thirty-three miles farther north. Mr. Park, who has charge of the work, though much interested in evangelistic work, is a very practical man, and at once began to show us around. We were taken to see the school, which is held in the church building, and is attended by about one hundred thirty-five boys, most of whom are from the orphanage. The school is held in the forenoon and the orphan boys who are old enough work in the shops in the afternoon.

The leading industries carried on here are weaving, carpentry, blacksmithing, mechanical drawing and machine making. The machine shops are the best equipped that we saw in India. All the machinery is run by a gasoline engine. Mr. Park says that there are very few boys who have finished their course of study and practice in machinery and iron because when they get part of the way through the prescribed work there are so many places open for them that they go out and get fair wages but those who resist that temptation and finish the course get so much better wages that it would pay them well to remain. He says that the demand is not quite so great for wood workers and still less for weavers and that he does not know of a single case where young

men have followed weaving as an occupation after learning it except where they are teaching weaving in some other institution. This is something for other missions to remember. There are about one hundred fifty boys in the orphanage, many of whom are attending school and working at these trades.

Mr. and Mrs. Park have been in India for seventeen years and have seen many trying times as they were there during the famine of 1899 and 1900. They told of the terrible hardships of those days and the trial of caring for the starving people. What seemed to them so bad was that Nadiad, then a city of possibly thirty-five thousand people and many of them rich, raised only three hundred rupees (about one hundred dollars) to relieve the awful suffering of those who were dying all around them while many of these men had hundreds of bushels of grain stored away. Heathendom does not soften the hearts of men as the Gospel of Jesus Christ does.

Mr. Park said that during the famine he went to a poor-house and at the intercession of those in charge agreed to take a number of the boys and keep them in the orphanage provided that he might select such as he wanted. He had selected one hundred fifty when he heard a voice saying, "What are you doing?" He looked up and saw two Brahmin gentlemen standing by. He said, "I am selecting some boys to take to our orphanage." "You should not do that. You will make those boys break their caste." "All right," said Mr. Park, "I will make you a proposition. You see that these boys are properly fed and get a fairly good education and I will leave them over to you, then you can bring them up in caste as carefully as you like." They said, "Oh no, Sahib, we can not do that but we do not think that you should make them break caste either." That was as much as to say that they would rather see those boys suffer hunger and some of them die of starvation and the survivors grow up in ignorance than to see them have these advantages and be lost to that worse than useless custom of caste.

We enjoyed to hear them tell of their experiences in the mission field because we could learn the nature of the people and the methods of work from those who were in the midst of these trying times but again someone said, "It is time to go if we want to



M. E. Machine Shop, Nadiad, India

catch that train," and by fast driving we got there in time to catch it.

Our next stop was Agra which was more than five hundred miles away. The railroad passes through a great expanse of waste land which is largely given to grazing. There are large fields of granite and boulders along the way and parts of the country were very rough. We arrived at Agra at 8:40 A. M., Thursday, December 1. In other words, we were on the train

for two nights and one day. We could have made better time by taking first or second class passage but the difference in price would have been considerable, besides the time gained would have been at night and the advantage would not have been much.

This might be an opportune time to say something about traveling in India. We knew that we were getting into a cooler part of the country and this being the cool part of the year made it necessary to prepare accordingly. We packed our suitcases with such things as we needed. Of course that meant all that we needed for we could not depend on getting things along the way except eatables. Drinking cups were not always safe and razors are dull and besides that we did not like the barber's chair (they make you sit on the ground while they shave you) so we must have all these things along. Many places there is neither soap nor towels.

Each of us had to be supplied with a "hold-all" in which there were two heavy comforters, one steamer blanket, a heavy bed blanket and a pillow, and in addition we had a trunk, also a lunch basket which we replenished occasionally. This made eight packages and one would think that changing cars would be a problem especially when it is known that all this was taken into the car with us, but here again conditions adjust themselves. There are always men at these places called *cachies* who run along beside the train and look in at the open window to see whether there is any baggage to be transferred and when they find that there is they hold to that car until the train stops, then all the baggage is put out on a pile and we place a suit-case and a bundle of bedding on a man's head and a suit-case into his hand and he goes to the other train or the waiting room and when he has deposited the load at the desired place you hand him the equivalent of a cent and he bows his head and looks for the next man.

So while there are some things that are inconvenient there

are other things that are to the advantage of the traveler if he is able to so manage them that they will serve him. When there are four Europeans traveling together they can usually have a



An Indian barber shop

compartment set apart for Europeans and Eurasians and frequently there is more than one such compartment reserved for them, then frequently Europeans will not come down so low as to ride third-class, hence there is usually plenty of room.

It is not difficult to see that in this way we were usually able to get a compartment to ourselves even though there were only three of us and as the seats were eight feet or more in length and usually about four of them in a compartment we managed to have

fairly good beds on the train. This accounts for our traveling so much at night and visiting missions in the daytime. It was not only saving hotel bills but much valuable time.

Agra is a large and fairly fine city located on the right or west bank of the Jumna River while the ruins of the old city are on the opposite bank. For some time this had been the capital of Mohammedan kings but was finally taken by the English in 1803. This city is famous for its numerous sights and as it was on our way we stopped for several hours, but we had time to see **only a few of the most interesting things.**

The Taj Mahal, the world's most famous mausoleum, was built by the emperor Shah Jehan as the tomb of his beautiful and accomplished wife, Mumtaz-i-Mahal, meaning The Exalted of the Palace. One author says, "Built of the purest white marble, the Taj stands on a large raised dais, at each corner of which is a tall and graceful minaret. Beneath the large central dome and within a screen of the most delicately carved marble fret-work are the richly inlaid tombs of the princess and her husband, Shah Jehan.

"In regard to color and design, its interior may rank first in the world for purely decorative workmanship, while the perfect symmetry of its exterior and the aerial grace of its domes and minarets impress the mind of the beholder in a manner never to be forgotten." The interior would be just as symmetrical as the exterior if left as the king had designed it. He had planned it simply as the tomb of his wife and not of himself. When he was placed by her side the symmetry was broken.

Tavernier, who saw the work carried on claims that twenty thousand men were constantly employed for twenty-two years in its construction. The mosaic in the sepulchral apartment and dome is made of twelve kinds of stone and is not to be surpassed anywhere. The domes were formerly covered with gold but later the gold was removed and brass was used in its stead.

We also visited the fort, at one time one of the greatest strongholds in India. It would not be considered much in modern warfare. Built of red sandstone it would become a death-trap when modern artillery would be let loose on it for a few minutes. This fort was the home of the king and his numerous wives. Money was no object. One room was so arranged with



The Taj Mahal, Agra, India

mirrors from one to four inches square that the person's image could be seen in a thousand places in the walls and dome. Other rooms were trimmed in gold, still others in silver and precious stones.

In one fountain there were five places which sent out water of that many colors all for the amusement of his numerous wives. What a man of affection! If this were all that were known of him he might be regarded with favor but almost directly under

the court where this fountain is located there was a secret passage with several stations along the way. First was a prison, then a bath-room, next a place of prayer and last a small dark room with a beam overhead just over a deep well which connected with the river outside of the fort. When some of his wives or attendants did not please him they were put into the prison until a suitable time then they were taken to the bath-room and allowed to bathe, thence to the place of prayer where they were given some time for devotion, thence to the dark room where a silk rope was placed around the neck and they were hanged to the beam above. To avoid publicity these dead bodies were never brought out for burial, but the rope was cut and the body fell into the well and, being washed out into the river, became food for the crocodiles.

But he, like most men, was compelled to pay for his wickedness, already in this life. Finding that disease was preying on his vitals he proclaimed his eldest son king in his stead. The youngest son being away from home heard through his sister what the father had done. He came home and with a body of men succeeded in killing his brothers and imprisoning his father and at once proclaimed himself king. For seven long years the father was kept in close confinement but just before he died he was taken to the balcony facing the Taj Mahal and the old man died looking on the monument which he had built for his wife and in which he was buried later. Is it any wonder that kingdoms crumble when there is such awful wickedness in the hearts and homes of those to whom God has entrusted the ruling of the nations?

Tradition says that one of the kings who afterwards lived in the fort was very kind to the poor and that he had a small flag put up on a pole and when the people had grievances they would walk up to this pole and shake it so that the flag would wave, but fearing that the servants would not always exercise the proper care and might not see the flag wave he had a bell within the

fort connected with the pole by a wire so that the bell would ring when the pole would move.

In those days they placed large water-bags on the backs of oxen. Too many were overloaded and a law was made that no man dare load more on an ox than five *mon* (four hundred pounds). One day the bell rang and a servant was sent out to see who had a complaint. He found a loaded ox rubbing himself at the pole. He came back and reported. The water was weighed and was found to weigh just five *mon*. From that time the law was changed so that no one dare load on more than three *mon*, or two hundred forty pounds.



Ordinary omnibus, Delhi, India

We took the night train and arrived at Delhi at 1 A. M., after which we spread our bedding on the floor in the waiting-room where we slept until morning. Rev. F. M. Wilson, a missionary

of the M. E. Church is located here and our first object was to find him but it was after nine o'clock before we succeeded. When brother Lapp found him he and another missionary, Rev. Mott Keister, from another station some forty or more miles away came to the waiting-room. They had some business which would take them about three hours, so we decided to see some of the places of secular interest before going to the mission compound.

By the direction of these men we went to the Jumma Musjid, the Mohammedan place of worship, and fortunately, it being Friday, we came there as they were gathering for worship. The building is an immense structure and it is said that on certain holidays there are as many as fourteen thousand people worshipping there at one time. There were less than half that many there at this time. It was a sight never to be forgotten to see several thousand people bow and rise in concert at the command of their priest. This makes one feel worse than to see the heathen worship for these people are not idolaters but worship the true God excluding Jesus Christ, and hold up Mohammed as the prophet of God. The structure is built of red sandstone and was erected in the seventeenth century at a cost of about five hundred thousand dollars.

From there we went to see the fort. Some of the finest architecture at this place is the pearl mosque. Its beauty, as it glistens in the bright sunshine, can hardly be described. The richness of these buildings may be better understood by saying that the Persians captured the famous Peacock Throne in 1739 the value of which has been variously estimated at from ten to thirty thousand dollars.

The time had come when we were to be at the mission home for the afternoon meal so we ordered our cabman to convey us thither. We found Mr. Wilson and his friend Keister ready to receive us. Mr. Wilson is a bachelor and a cripple but a missionary. He seems to be very much interested in his people. The work here has been started many years ago and this one mission-

ary has the oversight of about five thousand native Christians. His work is almost wholly evangelistic. We attended an evening meeting on the commons in which both of us took some part but brother Lapp did most of the preaching. The larger part of those in attendance were Christians and the interest was good.

When Mr. Wilson was a mere boy he was on a wagon with their hired man and they crossed the railroad at a place where



Mohammedans worshipping in the Jumma Musjid, Delhi, India

the approaching train could not be seen. The engine struck the team and threw him out and his right hand was ground to a pulp. He was picked up for dead but as they were taking him to the undertaker he began to show signs of life. They took him to the doctor, who amputated his hand. He recovered and is now preaching the Gospel to the heathen in India.

He baptized two hundred people in the month of August and could have baptized at least that many more if he had the native helpers needed to teach the people after they were in the Church. He felt that there was danger of having a large number of baptized heathens in the Church if there were not enough workers to follow up the work. He thought it better not to have so many in the Church than to have them and not be able to teach them.

The next morning we went to see a large observatory com-



View No. 1—Observatory, Delhi, India

posed of four structures hardly called buildings with their curves and straight lines carefully marked even to the twelfth of an inch. This has not been used since the invention of the telescope and was neglected so that it showed signs of decay but for the last half century it has been receiving more attention again and at present is in a fairly good state of repair. There is a stairway

with a hundred steps or more leading to a small platform upon which there is a sun-dial. This is so high that no other buildings would interfere with getting the time correctly when the sun shone. From the large curves which look like quarters of a circle as seen in the picture they were able to tell the position of the constellations, planets, etc. It was not as accurate as the present method, for they had no instruments as now, but the ingenuity, as well as the amount of very careful work required, can scarcely be imagined without seeing the structures and the markings on them.

In this city of possibly two hundred seventy thousand people



View No. 2—Observatory, Delhi, India

there are two other missions, but they are all doing different kinds of work. The M. E.'s are doing almost exclusively evangelistic work while the Baptists have a hospital, a medical dispensary and a theological school, and the Society for the Propagation of the Gospel (generally known as the S. P. G.) have a

college and are making efforts to reach the boys in school. Unfortunately for us the superintendent of the Baptist mission was not at home and we did not see much of their work but had a short visit with Mr. Joel Lall, a native who has been very successful as a scholar. He has studied in India and in America. He received his A. M. degree from the leading university in this part of the country, then came to America and won several gold medals for good scholarship. He is a teacher in their school and has done much for the cause in translating good literature into the vernacular. At the S. P. G. college we met Prof. S. K. Ruidra. He too has his A. M. degree and is the principal of the school. Both these men are very unassuming and very obliging. They took pains to explain the nature of their work and to show us through the buildings. Of the one hundred fifty students enrolled there are twenty-three Christians, thirty-four Mohammedans and ninety-three Hindus. He explained some of the trials that they have had with the different castes in quelling them when they quarrel. They are obliged to regard caste rules or lose their Hindu students and that would mean to lose their hold on them. They lose no opportunity to impress the folly of caste and in that way are doing much to prepare them for Christianity.

While there are many in Agra and Delhi who accept the Gospel there are many thousands more who very much need its refining influence. As we sped on our way to Saharanpur, our next place, we thought very much about the two places just visited. The awful sin of those in authority in centuries past and the Christian spirit manifested by many now, the lavish use of money then and the great poverty of the present, the bigotry and superstition then and now and the present effort to lift the people above these things: what will be the end of all this? "Oh what shall the harvest be?" The great Record Keeper will reveal it at the last day.

CHAPTER XXVII

A MISSION STUDY TOUR—(Continued)

Saharanpur—The industries—The orphanage—The food of the orphans—The schools—Ludhiana—Peculiar way in which this mission was begun—The hospital—The schools—Dr. Wherry—The publication work—The fort put to better use—J. N. Hyde and Moga
The village service—A Mohammedan converted—His bitter trial—Lahore—Different Boards at work here—The college
Other schools—Mohammedans at worship—Amritzer—
Hoshiarpur—Dr. Chatterjee—A remarkable native—
Bareilly—Graduating exercises—Salvation Army—
Allahabad—An experience at Katni

Saharanpur is one hundred twelve miles north of Delhi and it was 9:30 P. M. when our train pulled into the station at the former place where Rev. J. N. Foreman was waiting for us. This mission is under the Presbyterian Board and as the next day was Sunday it gave us time to rest and attend services. It was the day set apart all over India for prayer that the Lord would send special blessings upon the work and workers throughout the entire country. At ten o'clock the people gathered in the church for preaching service and they had told us that one of us was expected to preach through an interpreter. Text, 1 John 1:7. The meeting was well attended. Aside from the natives and the missionaries there are a number of Europeans living in the city who attend services at this place. Brother Lapp addressed the

native Sunday school in the afternoon and after that there was an English preaching service.*

On Monday morning Mr. Borup who has charge of the orphanage, the industrial shops and the garden showed us his part of the work. Carpentry is the most prominent of the industries but is not done according to the latest methods. Very much of the work is done on the ground. Even their turning-lathes are nothing more than a stake driven into the ground and an iron pin put into it at right angles, then two other pieces fastened together at right angles with an iron pin put through one end of these pieces. The piece of wood to be turned is then placed between these two iron pins. A bamboo stick about the length of a common cane with a strong cord running from one end of it around the stick to be turned to the other end is drawn very tight and fastened. The carpenter now sits on the right angle pieces of wood (this keeps the iron pins from coming apart and letting piece to be turned drop out). Then with one hand he takes hold of the bamboo stick and runs it back and forth like a man running a fiddle seed-sower. With the other hand and his toes he holds the chisel and when the piece is whirling toward him he cuts it out as he desires but while the stick is whirling away from him, half of the time is lost. The machine does not cost to exceed fifty cents but anyone can see that it is not an economical affair as he loses too much time. They put out some splendid work.

They also teach blacksmithing but not as extensively as carpentry. A number of boys are taught shoe-making and are doing so well that they are shipping of their make to Calcutta, more than a thousand miles away. They teach tailoring but do not aim to make more clothes than are required in the mission. Gar-

*Brother Shoemaker preached to a good sized and appreciative audience, especially when the fact is considered that the sermon was in another language than the vernacular. Text, Luke 6:23-26.—H.

dening is carried on rather extensively and is done by the boys who do not work at either of the other trades. They have some very fine fruit trees and aim to raise fruit and vegetables enough for the orphans and the missionaries. The gardens produce fine onions, sweet potatoes, radishes, turnips, etc. The orphanage and compound are well kept and bespeak Mr. Borup a good man for the place.

There are ninety boys in the orphanage, fifty-eight in the workshops, and forty-five in the vernacular school. There are thirty-three students in the Theological School who are preparing for ministerial work in the villages. They require a young man to have completed the sixth grade before entering this school. That would be considered very low in the United States but for the people here it is as high as the standard dare be made.

In this part of the country there is very little rice raised and more bread is used instead. This is put up in cake form and nine hundred of them are baked and consumed each day by the orphans. Having investigated the work of the mission we went out to see the city, its bazaars, buildings, shrines, etc., and after supper took the 7:35 train for Ludhiana.

This meant more night experiences on the train and arriving at our destination at 2:30 A. M. We went to the waiting-room and slept on the floor until morning. The suggestion had been made that we should have written that we were coming so that we would have been met at the trains but one never knows how much mission work there is at a place or how long it will take to see it and such a trip is made but once in a life-time so we felt that we could not afford for the sake of a few conveniences to go away from a place until we had looked the work over to our satisfaction and as soon as that was done we were ready for the next train.

The establishing of missions is usually attended with difficulties. In many cases the pioneers are required to work for a life time before getting a foothold and in some cases it has cost

the life-blood of some consecrated person to break through the prejudices of the people for whom he had been working. To find a mission that was started under entirely different circumstances is a thing too rare to be passed by very lightly.

An officer of the East India Company was stationed at Ludhiana and, being very much impressed with the need of mission work at that place, opened correspondence with the Presbyterian Mission in Calcutta asking that a missionary be sent to take up the work. The request was considered and in 1834 John C. Lowrie began his work at Ludhiana with a number of boys which the officer had gathered together ready for the missionary. This officer had even hired a teacher who agreed to teach under the directions of the missionary.

From that day to this the educational work has been a prominent factor in the mission here which at present is conducted under four heads, Educational, Evangelistic, Publicational and Medical, all of which are quite extensive. Ludhiana has the largest and best medical school for women in India. Miss Brown, M. D., has charge of the work and has a national reputation as a surgeon. It seemed rather remarkable to see these women students dissect the dead; they seemed to do it with as much complacency as a cook prepares a chicken for dinner. The hospital in connection with the school has many patients and is doing excellent work.

The educational work has grown from that little group of ignorant boys until a high school became necessary and later the parents of the second generation asked that a school be established for Christian children so that they need not be in constant contact with heathen influences. This was done and while it **begins with the kindergarten** it continues on to the university matriculation. There are about one hundred in attendance at this school and about four hundred fifty at the other school. This also leads to the university matriculation. By request we addressed the English department of the non-Christian school if

it may be called so. Great effort is being made to instil religious thought. There is a daily chapel exercise where the Bible is read and comments made by some member of the faculty. Much is also done along this line in the class-room and the results are becoming very manifest. The boys have mottoes placed on the walls of the recitation rooms and in their dormitories and many of them are such that point to the most sacred teachings of Christ. Remembering that they were not even asked to do this but did it of their own free will suggests that the life of Christ is impressing itself upon them and will doubtless bring much fruit for the kingdom of God. Remember that most of these boys are Mohammedans and Hindus.

Dr. Wherry, whose hospitality we enjoyed during our stay here took us to a native Christian service. There is a church building in the city but the meeting was held outside. Many stopped for some time to listen, some even remaining until the meeting closed.

The publication work is being carried on by a native Christian in the interests of the Church and her work. Many books are sent out from here and great efforts are being made to have the Christians read good literature.

The old fort north of the city which was built for the protection of the city and her people has been turned into better use. The Salvation Army has possession of it and have turned at least part of it into a loom factory. They have a school in connection with the factory in which they teach weaving. About sixty looms are in operation and some very fine work is done. Table-cloths, napkins, toweling, etc., are among the things manufactured and sent out from here. Cloth for clothing is also made. It is decidedly better to clothe people than to kill them.

J. N. Hyde, a man who had been away aiding in conference work, was at Ludhiana and accompanied us to his home at Moga, where he is stationed in a Presbyterian mission. He is the only white man in all that part of the country. There are very few

men in India who are so much given up to prayer as he. Those who have watched his life and have been in closest touch with his servants say that there are days at a time when he will not taste food but be constantly engaged in prayer.

He told us that one day three years ago it came to him very clearly that if he fully trusted God He would give him one soul each day. He agreed that he would, and almost daily he was instrumental in leading some one to Christ. If a day passed without it he could always trace the cause to some neglect or sin in himself. A year later the vision came very clear that he should have two souls on the same conditions and he said that they came in the same way and failures could be traced to the same cause.

We have heard many people talk of what they and the Lord had done and it made us tired to listen to them but not so here; it was intensely interesting for we could see Christ in it.* His work is mostly evangelistic. There are several village schools but they are looked after largely by natives. In the evening we went to a village four miles away to a service in which two of the natives did most of the preaching. The people had gathered in a considerable number in an open place surrounded by stables and huts; they were very attentive and seemed very much interested in the preaching of the Gospel.

The next day was a service eleven miles away at which there were several applicants for baptism. Our attention was called to one native who had become a Christian only two years ago, a farmer who was not able to read or write, but he had been the instrument in the hands of God in bringing two hundred men to Christ, one by one. As we were getting farther north horses in-

*There are three native men in India who have wonderful power in prayer. Some of the most effective work in that country seems to be traceable to the prayers of one or more of these three men. That God is raising such men from among the heathen is most gratifying.

stead of oxen were hitched to the conveyances and travel was correspondingly faster, but the rigs were not correspondingly better. The one in which we went those eleven miles being heavily loaded was in danger of breaking down at every rough spot in the road. Fortunately we had a good road most of the way.

The Mohammedans seem to realize that there is a reality in the religion of Jesus Christ but they do everything that they can against it especially if there are those of their own families who accept it. A young man from a rich Mohammedan family had become a believer in Jesus Christ and when it became known to his parents they began to persecute him and tried to prevent him from going any place where he would hear the Gospel.

He ran away from his home in Ludhiana and came to some Christians not very far away but they heard of his whereabouts and brought him home and aimed to keep him quite closely confined but he got away and came to Moga. His parents disinherited him but later found out where he was and again succeeded in bringing him back but making his escape he came back to Moga and at once requested to be baptized. His wish was granted and some of his relatives have declared that they are going to get him and if they do they will see that he never gets away from them again.

He and the resident Christians were expecting some people to come after him and try to take him back by force and they believed that if they succeeded that he would be killed as soon as they got him if he did not recant and he declared that he would never do that. The result was that the Christians kept him constantly with them. They aimed to always have at least two in his company and he slept between two of them so that they could not come and take him away at night. He seemed to be happy regardless of the danger that he was in.

Dr. Hyde was sick of nervous headache and could not go with us to the train when we left but a number of the natives

went along and when the train began to move they said, "*Yeshu Massih ki jai*," that is, Victory to Jesus Christ. There are some places where there is no benediction pronounced but where all the congregation repeat that expression in concert at the close of the meeting.

After another night on the train and in the waiting-room we came to Lahore and went to the home of Dr. Clark, the treasurer of the Presbyterian Mission. This is another one of those cities where there are several Boards doing mission work. The C. M. S. have several missionaries doing work here, the M. E. Church has two workers, the Wesleyan Methodist Church has one man, the Zenana Bible and Medical Society have a number of zenana workers, the Young Women's Christian Association have a secretary stationed here, the Bible and Tract Society and the Medical Missionary Association are also represented. There are five men and several women working under the Presbyterian Board who are engaged in educational work. Those under the other Boards are engaged in different lines of work but there is some over-lapping and that in a land like India is unfortunate.

We went to the Foreman Christian College of which Dr. Ewing is president. This institution was founded in 1886 and at the time of our visit had four hundred twenty-six students enrolled which religiously were distributed as follows: two hundred thirty-two Hindus, one hundred thirty-seven Mohammedans, twenty-two Christians, thirty-one Sikhs and four others. Remembering that the first and second each have a college in the city and yet attend this one is very suggestive. They realize that the teaching in their own schools is not as good as it is here and even if they are obliged to listen to the teachings from the Bible every day besides being in the classes where the teachers aim to impress the Christian doctrine they still prefer to attend here. It also shows that the parents are weakening in their rigidity. At the same time they are making great efforts to off-set that teaching by home instruction in the religion of their fathers.

From there we went to the Rang Mahal High School where twelve hundred forty-four boys are enrolled. The instruction begins with the primary grade and goes to the end of the four year high school. This school does no college work and the college does no high school work and in the two schools there are sixteen hundred seventy boys who are receiving religious instructions daily. "What shall the harvest be?" is the question that naturally comes to those that have the oversight.

We visited several boys' schools that were well attended but we noticed that the girls were not so well provided for. Therefore it was the more encouraging to visit the beautiful Kinaird High School for Girls just across from the Presbyterian Mission compound. It is a large two-story brick building in L form and is very well arranged. Girls from five years old and upwards attend but on account of the early marriages in India there are not very many that finish the high school course. This school has proven that the girls are as capable of passing successful examinations as the boys, a thing that formerly was considered impossible.

Someone says, "Here are three schools described and there are more in the city. Why are there not more Christian students in the college?" It should be remembered that they are not required to go beyond the sixth grade to enter theological or Bible schools and as many of the Christians who are educationally inclined want to get into religious work as soon as possible they do not take time to go to college but get ready for their work in these other schools. The colleges here do not generally give a theological course.

As the work in the other missions in this city is the same as has been given in the account of other cities they will be omitted here. One incident will illustrate that the actions of Catholics is not changed simply because they are in India. We passed a large cathedral and on inquiry found that it belonged to the Catholics who have a small membership here. Knowing

that they had several other places of worship in the city we inquired why this was built. Dr. Clark answered, "O, that was built to get a rich lady out of purgatory." Of course we understood that the riches of the lady accounted for the price of prayers. It is sad to know that people who claim to teach the way of life should use such deceptive means to get money.

Wanting a good view of Lahore we ascended a tower in the mosque. Thousands and thousands of acres of land could be seen on all sides of the city and the city itself lay before us like a great panorama. It was very grand. One could not help feeling that God's glory was shown in His creation and our hearts swelled with thankfulness for His great goodness but that joy was marred as soon as we cast our eyes toward the ground for there as at Delhi were to be seen hundreds of Mohammedans prostrating themselves in prayer at the wailing call of someone within the mosque. "Thanks Allah, Thanks Allah," was to be heard but there was no joy in the expression nor in the faces of the worshipers. The worship of God through Jesus Christ produces a different look and tone.

So far our visits were made near the railway stations but having become acquainted with Dr. K. C. Chatterjee at Edinburgh Conference and receiving such a warm invitation from him to visit them in India we decided to do so even if we must ride twenty-five miles over the country in a *tonga*. The nearest railway station was Jalandhar City. To reach that place we would pass through Amritzer, the place where Dr. Smith and the government hospital are located. We arranged to reach that place in the morning about 9 o'clock and after making provisions for the safety of our baggage we went at once to the hospital only to find that the doctor was not in.

The doctor has a great reputation as a surgeon. It is said that he performs more than a thousand operations in a year and as there are so many cases of cataract he usually waits until there are three to be operated upon, then he has his assistant to prepare

the three and he operates on them at once and in that way saves time. The head nurse took us through and explained many things that can be made very practical by our missionaries. It was well worth the stop even if we did not see the doctor. As we still had some time left we went to see the Golden Temple, the worshiping place of the Sikhs.

This building stands in the middle of a large basin of water possibly eighteen or twenty rods in diameter and is covered with gold from the top to within ten or twelve feet of its base. We were not allowed to go in without leaving our shoes outside and we were not inclined to reverence their religion that much. From the edge of the basin it showed signs of neglect. The finger marks were so manifest on the sides of the door that it suggested the need of soap and water and paint. A gold top is not all that is needed to guarantee purity within and without. That is true of other things as well as temples.

It was 3:30 P. M. when we landed in Jalandhar City and with twenty-five miles before us there was no time to lose. Fortunately Dr. Newton of the Presbyterian Mission at that place had secured the *tonga* to take us to our destination. We had a good driver and a fairly good horse for that country and in about five hours we were at the Chatterjee home at Hoshiarpur. The Doctor and his wife are natives who have taken on European ways to a large extent. He had been a Brahmin but became a Christian when he was sixteen years of age. He was educated and for a time was professor at Foreman College but felt that he was called to preach the Gospel to his people and that he should devote more time to that than he could if he remained with the college. He resigned his professorship forty-three years ago and began active work as a village missionary. He has written some important articles for religious magazines for which schools of theology will always be indebted to him. He was seventy-two years old when he went to attend the Edinburgh Conference.

This long journey with more or less exposure and irregular

hours was beginning to have its effects upon us and we were receiving letters from the people at Dhamtari that Sister Lapp was having fever and all taken together we decided that we had better go back to Dhamtari and rest for some time especially since there would be a conference at Lucknow which would bring us almost this far north and at that time we could visit several places which we wanted to see.

The next day after our arrival at Hoshiarpur was Sunday and we went with the Doctor to the Episcopal Church where he has been preaching for the people of that church in English in addition to the work of his own church. The congregation was small but Dr. Chatterjee preached a good sermon. At 4 P. M. he preached to the girls in the orphanage in the native language. After the services we were shown through the orphanage. Mrs. C. has charge of this part of the work and at present has sixty girls to look after. He has the oversight of the work of the whole district which is said to contain more than two thousand villages and about four thousand Christians. In the evening we went to visit two zenana workers who have been engaged in that work for about thirty years. They could tell some touching incidents in connection with their work.

Our driver was ready on Monday morning and we started back over the same road that we had come on Saturday and arrived at Jalandhar City about 3:30 P. M. On the way back he claimed that his horse got tired and must rest and have some time to eat but we thought that he wanted to stop to visit with some of his friends who had gathered at a kind of bazaar at the roadside. But as we had plenty of time to get the train and not time enough to visit the mission which was about a mile farther we did not object.

Bareilly was directly on our way and having ordered our mail forwarded to that place and wanting to see something of their mission work we decided to stop there before going back to Dhamtari. We arrived there early next morning and after

breakfast went to Dr. Neeld's home but found that this was the time of their graduating exercises and that he was at the church arranging for that work. We got our mail and returned to the station for about two hours after which we attended the graduating exercises at the Bareilly Theological Seminary. There were twenty-seven graduates, nine of whom gave orations in Urdu. Of course we could not understand what they said but those who could said that it was very good. We would not expect seminary students in America to choose such subjects for graduation addresses as these people had but why should they not? They were surely practical and as needful here as there. Here are a few of them: "Giving comfort and rest," "Sin and its remedy," "Meeting with God," "Newness of life," "Consulting Christ," "Outward adornment," "Where art thou?" "The fruit of labor," etc.

There are eighty-four students taking this course and with those that take the women's course, the normal course and the kindergarten course; including the faculty, there are about two hundred fifty people connected with the institution. This is probably the greatest Methodist stronghold there is in India. They have strong evangelistic work, and there are at least three doctors who have been sent out by the Medical Missionary Society. There is a girls' orphanage here with two hundred thirty inmates.

The Salvation Army has a boys' orphanage with some thirty boys who are being taught farming and dairying. This mission has had a struggle from its beginning because it is not getting the financial help that it needs and is lacking in workers. Mr and Mrs. Carter are stationed here alone and do not have the means to hire a good native man to aid them in caring for the boys, hence they can do practically no evangelistic work.

At Katni we had to wait several hours and walked out to see the great lime-kilns from which lime is shipped to nearly all parts of Central India. On our way back to the station a young man came up and said that he had been looking for us, that his father had sore eyes and their doctor told them that nothing could

be done for him and that in a short time he would be totally blind. He said that someone told him that some men got off the train last night who could tell him what to do and that if they would do as these men said the father would be cured.

None of us knew that any one had noticed us get off the train as it was not daylight yet and we had gone into the waiting room at once to get a little more rest knowing that we had plenty of time. The young man had been at the station and was told that we had gone to the bazaar and he went there and did not find us, now he had found us and wanted us to go along with him and see his father. We went and found that the eyes were very sore indeed and that if relief did not come soon that the father would be blind in a very short time. By this time many others had gathered there to see what we would say.

Brother Lapp took the occasion to tell them that the eyes had been mistreated, that one eye was gone. He had cured a number of cases of the same disease with a certain remedy which he gave them but with the treatment which the eyes had had they might be past help except the help which the Great Physician can give. Then began the story of the Savior and full confidential trust in God after which we knelt with them in prayer. Commending them to His merciful care we left but never heard what the result was.

At 11:30 A. M., Friday, December 16, we landed at Dharmatari, having been away just one month, in which time we had traveled more than three thousand seven hundred miles, saw mission work under ten different managements or boards, visited twenty-five mission stations, saw at least nineteen different phases of work and some of the strongest that these different organizations have. The total expense of the trip including railroad fare, coalie service, *tongas*, meals, hotel bills, tips, etc., was thirty-two dollars and fifty cents for each person. Nearly all that time we rode on third-class trains and in all probability we would have been one in sentiment with Bishop Thoburn when he said, "The

only reason that I ride third-class in India is because there is no fourth-class." This is cheap traveling and affords a wonderful opportunity to study the mission field. It is our candid opinion that the Mennonite Board of Missions and Charities should send others out on a similar errand a few years hence as it is evident that a Board ought to be able to get more benefit from such a trip than it costs.

CHAPTER XXVIII

CHRISTMAS AT THE MISSION

Morning wash—New suits for the boys—Christmas services—The gifts—The union dinner—The treat from the village—Services at Rudri—Two heathen boys—The lepers—Presents from Scotland and from the missionaries

Christmas is a great day with most Christians in India. The Hindus have many holidays and festivals in connection with their religion and their methods of observing them are in exact opposition to the spirit of Christ. Christians get enthusiastic in observing this day in which they show their joy and are very happy but manifest it in a way that is a rebuke to the carnivals that are so prevalent in connection with heathen festivities.

At 4 o'clock in the morning some of the boys of the orphanage were up and were running about on the compound getting their work done so that they might have all day for their enjoyment. As soon as daylight came they gathered around the well in the compound to wash and brush their teeth. Both were thoroughly done; they were not of the lick and a promise order. The tooth brush which consisted of a twig of a tree was applied vigorously. The boy chewed one end of the stick until it became soft. This formed the brush and the beautiful white teeth which these boys have might well be envied by hundreds of boys in America.

Former chapters have shown how strong a factor custom is with the natives and the Christian boys are not entirely exempt from it. They have been receiving a new suit of clothes each

Christmas for the last several years and they expect them. These suits are made and marked after which they are placed in packages corresponding to the rooms in which the boys live. The mates came to the bungalow and got the packages for their respective rooms. Soon the boys all came back with their suits on and lined up before brother and sister Lapp's room and when they came out on the veranda the boys thanked them in a very appropriate manner for the gift.

The services were called at 9 A. M. at which time the young people rendered a very appropriate program consisting of Scripture quotations, hymns, rehearsals, etc. One of the most impressive scenes was two young men who were Hindus by religion rehearsing the beatitudes. Their appearance on the platform was very awkward, their dress lacked taste and their general appearance was very unassuming. In all probability the only place that these boys had ever heard the name of Christ was in the English school conducted by the mission. They had not yet confessed Him but they were willing to present some of His most sacred teachings.

A day school conducted by the mission in a neighboring village was present and sang a song after which they rehearsed it each child giving a part of the song. Some of the young men from the orphanage delivered orations which were excellent in thought and were rendered with an earnestness that was convincing. The work was all in Hindi except one talk which was given in English on the subject, "Christ the only Incarnation of God," and although we could not understand the words there was a language which is not expressed in words which made the whole service a very impressive one.

Each boy who attended any of the schools conducted by the mission whether it was on the mission compound or in one of the neighboring villages expected some kind of a treat. As the boys from the orphanage passed out of the door of the church each received a paper containing some sweets and a few nuts. All the

other children were called to the Lehman Home where they received similar packages. They seemed very happy.

At least once in a year all the missionaries living on the compound with their children are expected to eat at one table and usually that is on Christmas. Brother Friesen had come home sick on Saturday. The rest were all present and while we were enjoying the meal two men came upon the veranda and called for one of the missionaries who on going out found that a native who was friendly to the mission had sent a large brass waiter full of native sweets and a basket of oranges for the boys in the orphanage. The boys were allowed to have the sweets but the oranges were put away until another day. This double portion was almost too much for the boys. None got sick on that account but they asked that only one-third of the usual amount of rice be prepared for the evening meal which was a little suggestive. The songs and even the conversation on the compound reminded them for what purpose the day is commemorated which seemed to bring joy to them but no doubt they too wished that "Christmas would come oftener."

A similar service was held in the school building at Ruiri. Appropriate songs were sung by the girls of the orphanage and many passages of Scripture referring to the Savior's coming, birth and work were recited. Among those were two that impressed some of the workers very much, a little heathen boy of about ten years old repeated the first and another of about the same age repeated the twenty third psalm. After this the teacher repeated that short but very appropriate verse, "Brethren, pray for us." Coming from a village school some distance away and all except the teacher representing heathen homes made it so much more impressive. Sweets and clothing were dealt out here as at the other station. The Christian women were each given a motto card with Scripture verse on it. Many visitors were present. Doubtless curiosity prompted many of them to come but

the occasion was used to press the Word of God upon them with the hope that it would bring forth fruit.

Even the lepers were not forgotten at this time but in the afternoon brother J. N. Kaufman preached an appropriate sermon for them after which they were presented with some native sweets, also some clothing sent from Scotland for them. They seemed to appreciate the gifts very much and in spite of their hard lot in life it was a joy to see how they rejoiced not only in the temporal gifts but in that great gift of God to the world—their blessed, loving Redeemer. To see the lame and the blind is indeed pitiful but to see these poor outcasts of society and know that so much joy can be brought into their lives is touching in the extreme.

CHAPTER XXIX

"WHAT SHALL THE HARVEST BE?"

Source of uplifting influences—Helpful laws—Caste and Christianity
The solution—Effects of Moslemism—Carey and missions—The
social status—Caste the barrier—Some inconveniences—Us-
ing Christian methods—The mass movement—Industrial
missions—Preaching—Touring—Schools—English Ed-
ucation—Medical missions—"Does it pay?"—Ef-
fect of various improvements—Scope of work
left for American Mennonite Mission to do

Our visits to missions in India are drawing to a close. Naturally one is made to wonder what will be the result of the sacrifice of money and life for the furtherance of a cause which only a few years ago was quite unpopular with the great body of the Church and which still has its doubters "not a few." If actions are taken as evidence,

All the effects of mission work can hardly be conceived and it may not be possible to say that all the uplifting influences which have been at work in this vast empire are the results of missions only. Some of these have come through the English government but in a great many cases even those have been through the suggestions of missionaries or because they have given the needed information to the Government so that proper laws could be passed. Such things as burning widows with the dead bodies of their husbands and numerous other things, many of which meant the sacrifice of human life, have been prevented by law and the people have been educated away from these things and from much of the old religions. All these things along with the

on-coming kingdom of God has made the India of today different from the India of a century ago.

Schools and churches are being established and the people are no longer satisfied with their former inconveniences and ignorance. Low caste men who a few decades ago were thought to be quite unable to rise to positions of trust and honor are to-day reminding the Brahmin that a man's caste does not determine the amount of brains he has nor his power to do right.

Two men are walking side by side and show that neither regards himself above the other but that they are on a common level and have common interests. They are on their way out to a village to preach Christ to the people. Seven years ago the one was a *Gosain* (a priest caste to whom even the Brahmin will bow) and the other a *chamar* (one of the lower castes). This is a marvel to the people to see two formerly of so widely different castes work so harmoniously together.

Railroads, telegraphy, factories, building of government roads and a number of other things that were not known in that country a quarter of a century ago are making the keeping of caste rules a very great inconvenience, and the people would be very glad to quit caste at once but feel that they can not do it. Caste, like death, is an inheritance that is designed to go from father to son regardless of conditions, inconveniences or desires.

Christianity seems to be the only solution to the problem, for there we acknowledge no "Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free," and many a hard problem would be readily solved under that teaching. Many of the natives see this and are doing all in their power to adjust themselves to the conditions but it is by no means the work of a day or a week or a year.

Just when Christianity was introduced into India is not known. Some think that one or more of the Apostles preached here but it is a question whether any of these ever preached the Gospel in what is now called India. Pantaenus was the first

missionary to that country of which history gives us any real account. That was about the close of the second century. Nestorianism with some of the philosophy of the country soon sapped the life out of this Church.

Later the Mohammedans came in and compelled many of the Hindus to accept their doctrines at the point of the sword. It was not a campaign of preaching and conversion to their doctrines but one of brute force in which it was death to refuse its acceptance. It meant not only a new religion for a large part of India but a new and mercilessly oppressive government, one in which the common people were kept in the grossest ignorance. For six hundred years this kind of rule was endured and was the cause of many quarrels and much bloodshed even in times of national peace. Mission work under such circumstances would not have been very practicable. In 1602 the English appeared on the scene and, in course of time, got general control.

In 1793 William Carey went to India and labored untiringly for nearly forty-three years in which time he did much translating. His Sanskrit and other grammars are considered as authority in their respective languages. He was the founder of the Serampore Baptist Mission, which under his direction as early as 1832 had issued more than two hundred thousand copies of the whole or parts of the Bible in forty languages and dialects. From that time missions began to grow slowly in number and power and now there are more than 60 Christian missionary societies working in that great country and some of them have a very large force in the field. They have schools of all kinds from the kindergarten to the university and have shops in which the hand is taught as well as the intellect and the heart. Where these advantages are they have proven to be great factors in the conversion of India.

India presents a peculiar social problem. Her sixty-four millions of Mohammedans whose religion on the one hand is in direct opposition to Christianity because it does not acknowledge

Jesus Christ as the Son of God and on the other hand to Hinduism because it opposes the very bulwark of that religion—caste, must be more seriously considered in the localities where it exists than any of the other religions found here.

Mohammedans acknowledge that Christianity is a religion that was accepted of God at one time but that it is antiquated and the great "Allah" has spewed it out to make room for Islamism. They are looking forward to occupying the entire world and are treacherous, and as a rule not approachable. The fact that there are missionaries who have had invitations to eat with them and each time sought an excuse for fear of being poisoned notwithstanding they often eat with the Hindus is suggestive.

The following from the Report of Commission I discussed at the Edinburgh Conference also gives some light on the subject. "The remarkable though widely diverging reform movements in Indian Mohammedanism:—the new Islam of Sir Sayyid Ahmad and his Anglo-Oriental College at Aligarh containing, though strongly tinged with rationalism, many Christian elements; the fantastic charlatanism of the ambitious adventurer Ghulam Ahmad of Quadian; and the various forms of Babism imported from Persia—are evidences that beneath the seemingly lifeless surface of Islam there are yet processes of fermentation going on."

The two hundred million Hindus are in many ways more approachable than the Mohammedans but the number is appalling. Think what it would mean to evangelize a population more than twice that of the United States. Just as truly as caste is the real strength of Hinduism so it is also the greatest obstacle in the way of winning the Hindus to Christ. What would a Brahmin or a Chhatti say to becoming a brother in the same church with a sweeper or a chamar? True there are some cases where these widely diversified castes are gathered into orphanages and are converted while there and lay that all aside but the tendency is

for the higher to repell the lower so long as the blood of Christ has not made them one.

This diversity in caste requires almost as great a diversity in the manner of doing mission work. It can be realized very readily that one kind of work would be required with the demon worshipers and lowest castes whose greatest fear is the terror of evil spirits, and quite another with the high caste man who has a good education and who has a fair regard for western civilization. The missionary must adapt himself to the almost uncountable number of conditions that are found between these two. It is very fortunate however that some of those who are so exceedingly superstitious are most easily reached with the Gospel and in many cases develop very rapidly when they are converted. Many instances of this kind could be cited.

The great variety in languages is another inconvenience. The area of India is about two-thirds that of the United States and it has one hundred forty-seven languages. In some localities it is almost a necessity to be able to speak from four to six languages and dialects. In the greater part of the country the spoken language of the common people is different from the written. It would in many cases be easier to acquire two new languages than a language and a dialect. This becomes more serious when the great need of good religious literature is taken into consideration for that need will not be supplied unless there is a complete mastery of the languages in which the literature is to be written.

While it is very desirable that civilization, and practices which tend to lift the people are instilled, it is somewhat unfortunate when these practices are so corrupted as to work against Christianity. Some of the higher classes are carefully watching what the means are that Christians are using to further their cause and are imitating them just so far as they can adapt them to their own religion. When general mission work was begun in India there was no such thing as regular preaching services

for the propagation of Hinduism but today they have their preachers who go out into the streets and preach their doctrines as the Christians do theirs. They have Young Men's Hindu Associations conducted very much like the Young Men's Christian Associations, removing everything that would point to Christ and substituting things to their advantage.

They have heard the doctrine of "The Fatherhood of God and the brotherhood of man," and now all the leading religions of India have woven that into their teachings but it is far from their practices. Hindu Tract Societies are spreading their literature very rapidly and effectively. There is what is known in India as the Swadeshi Movement. Pandita Ramabai who is well versed on this movement gives the following: "The agents of the Swadeshi Movement are printing a vast amount of literature which is greatly opposing Christianity and corrupting the thoughts of the people. They are spreading this literature all over the country. They are preventing their children from attending Christian schools and teaching them to hate Christianity and Christians with all their heart. They are trying to keep their children away from Christianity and Christians by putting such people out of their caste as would work for, or with Christians. This last course is adopted to a greater extent in villages than in cities. What is worst of all is that their agents are trying to corrupt thoughts and work out ill feeling toward Christianity among women and children and low caste people."

This opposition is not alone against Christianity, but the growth of public spirit and nationalism is making the Indian feel that foreigners are not needed. As they cast a glance at Japan and see to what she has attained they aspire to the same national greatness. This spirit may not be harmful if anarchists do not get the leadership for the English themselves are glad to see the growth of national pride because they see in that the future development of the country. However should some shrewd leader get control who had selfish interests but could

hide them behind the public spirit that exists the missionary would find his work seriously handicapped.

These are but a few of the problems of the missionary but they are such as must be considered and dealt with accordingly. Nor should it be understood that these conditions are universal. While in one locality the enemies of Christianity may be gaining ground in another there may be thousands of people accepting Christ.

There are many places in India where the Mass Movement (where large numbers of people come in a body to confess Christ) is so strong that some of the missionaries are afraid that they will soon have many baptized heathens in the Church. In some localities this movement has had a wonderful effect in the appearance and sanitary conditions of villages so that other villages asked that Christ be preached to them that they might have better and nicer homes. A higher motive is very much desired but who can tell what will be the fruit of even such a motive under the guidance of a careful missionary?

Even the spirit of nationalism, though anti-foreign and anti-Christian, may be a blessing in disguise for it is working very hard against caste prejudices and as caste is the greatest barrier in the introduction of Christianity it will mean the removal of that difficulty. Then too it advocates some other reforms that will pave the way for Christianity. This movement will be watched closely by those in the mission field as well as those who are interested in the conversion of the heathen.

The duty of the Church has been held up so repeatedly that but little will be given here. Suffice it to say that it is the duty of the Church to see that the missionaries are supplied with all that they need to carry on the work successfully for if there are those who are willing to give all their time, yea, their life for the conversion of India, the people in the homeland should be willing to see that they are well provided with money and workers and upheld by prayer.

The methods used in mission work vary with the locality and the thoughts of the missionaries, but the Gospel suggestion is generally considered first. "Preach the Gospel" is the first step and that is done to "make disciples." Then begins a siege of "teaching them" and it comes near being "all things" too for the Indian does most of his work just the opposite from the American, hence he needs to be taught to do many things more scientifically. Only a very few of many illustrations will be given here but they will prove the necessity of some teaching. The blacksmith does his work while sitting on the ground; the carpenter, when planing, pulls the plane towards him; the word used in India to stop the team is the same as the one used here to make it go; the feet and legs will be bare while the individual will be shivering with cold having a heavy blanket around his body; he sleeps with his house closed and without any ventilation having a light cover over his body and his head and face closely and carefully wrapped in a thick cloth so as not to catch cold in his head. In education they dwell most on subjects that require memory while those requiring reason are not given much attention.

Without lessening their zeal to preach the Gospel many of the missionaries have become enthusiastic on the industrial phase of mission work. Shops have sprung up in many of the missions and as there are no furniture stores there is a growing demand for tables, chairs, rockers, settees, bed-room sets, etc. Railroads and other industries are bringing more Europeans into the country and they need these things. Besides there are a few of the wealthier natives that are beginning to use some furniture in their houses.

Industrial missions are valuable as a place where the young native is taught that honest labor is desirable not merely as a means of livelihood but as a means of happiness. Too many of the people think that it is a disgrace to labor with the hands and are proud if they can get a place where they can be some

kind of a "boss" so that they can make a living by requiring others to work.

At the new brick-yard a man was told one day that he should go to a certain tank from which the water must be carried and see that the half dozen carriers do not idle away their time. He did his part admirably but three days later when he was ordered to dig clay for brick he bowed very submissively and informed the missionary that it was not the right thing to ask him to do such a thing as he was an overseer now and should be given a place of that kind. He had seen but little of the lives of Christians and could not be blamed so much for his position but he was informed at once that laboring with his hands was just as honorable as to see that someone else worked and that there was no place where an overseer was needed just then.

If industrial missions would never accomplish more than simply to establish a conviction that laboring with the hands is just as honorable as to be in some place where that is not necessary, and that a situation that is a little in advance of others is no cause for pride but that the pride that so many natives show when they are advanced to some petty position is a disgrace, they would be well worth all that they cost, but they are doing more.

As these people become proficient in their occupation they are bound to win the respect of their fellowmen. It is evident that it would be practical to send a carpenter and a blacksmith with a preacher that is being stationed out somewhere, and when they are trained in one of these mission shops and are at the same time devoted Christians they can impress the natives with the practical side of Christianity which is very important in India as well as in America.

Then industrial missions are of special value in providing places where people can find employment without being in constant contact with heathendom. The laborers have an opportunity to do personal work as well as if they worked in the fields. As the wares from these shops go out they do something towards adver-

tising the mission which is also a help for it brings Jesus Christ to the minds of the people who speak of the place from which these things came.

Medical missions have done wonders in reaching those who were so prejudiced against Christianity that they could not be approached with the Gospel until the way was opened through the work of the medical missionary. Hundreds of lives have been saved by proper treatment where the native doctor was giving such medicines and advising such applications as would result in death in a short time. The ignorance of some who prescribe medicines can hardly be comprehended. The need in the Mohammedan localities is especially great on account of the many women who are kept in *purda*. Great strides have been made in zenana work because the medical missionaries have opened the way for religious teaching and all who know anything about that class of women know that they sorely need the Gospel.

Whatever other methods are used in mission work that of preaching is paramount. Most missionaries have regular places where services are held on Sunday and frequently through the week. The preaching is of necessity very simple and the Word is presented so as to appeal to the simple-minded people. Christians there as well as in this country need spiritual exercise hence they have Sunday schools and in some places other meetings which correspond somewhat to our Young People's Meetings. This part of the missionary life is so well understood and so generally accepted that it will not receive more than passing notice here.

Touring is another part of the missionary's work that is universally accepted in that country as a necessity but is not so well understood in America. It can be readily conceived that it would not suffice to preach on Sunday only when missions are from fifty to a hundred miles apart and in some cases much farther. India would never be evangelized in that way hence, when the cool season comes on, missionaries will make a tour

of from twenty to a hundred miles or more going only a few miles at a time, put up their tent in or near a village, call the people together and preach the Gospel to them, then go to the surrounding villages without removing the tent and as the vil-



**Mohammedan women as they
appear in public**

lages are usually very close together they can visit several in a half day. When all have been visited that are within easy reach the tent is taken down and all is moved to the next place. It is necessary that both men and women go on these tours because

the women will not come out to the meetings so they must be visited in their houses and that can be done only by women.*

The percentage of people who can read and write is not very large but is growing constantly. There are in India what are known as public and private schools. A public school as the term is used here may be under the complete control of the Government or under the direction of a city or municipality or it may even be under the control of a mission or an individual provided that it conforms to the course of study required by the Government and gets Government grants. In such cases the Government has an inspector who visits the schools and holds the examinations for promotion. A private school is one that as a rule

*During the latter part of January (1911) while the brethren Friesen and Hartzler were teaching the natives to make and burn brick for the new bungalow at Sankra, I had the privilege of accompanying brother Kaufman and wife and sister Burkhard on an evangelistic tour. Several native colporteurs and Bible women accompanied us to assist in the spreading of the Gospel. Our equipment consisted of two tongas to convey the missionaries and several ox-carts to carry the tents, necessary furniture, cooking utensils and food.

We went fifty or more miles southeast of Rudri. Much of the country through which we passed the first two days was what is called jungle, with here and there a village. The country beyond the jungle was thickly dotted with villages, affording an excellent opportunity to do evangelistic work. We visited quite a number of these villages holding meetings everywhere we went. Special effort was made to visit the bazaars held at the different places where many of the natives came together to buy and sell various kinds of produce and merchandise, hence afforded an excellent opportunity to preach the Gospel to the people. Tracts and portions of the Gospel were also distributed and disposed of. Thus the good seed was sown among the heathen in these outlying villages.

We usually camped one or two nights at a place then went to another village, pitched our tents and from these camping places the workers would go out during the day and hold meetings and visit the homes of many of the villagers. Everywhere we went there seemed to be an eagerness on the part of many to hear the missionaries sing and tell the story of the Christian religion.

We were very favorably impressed with some parts of the field which we visited and we trust that ere long one or more

does not conform to the course of study and does not receive Government grants.

While probably far the greater number of primary schools as well as higher institutions of learning are thus classed as public schools yet of the one hundred and two thousand nine hundred forty-seven primary schools in India in 1907 slightly more than two-thirds of them were under private management. In most of these there is more or less Bible instruction and they have been a means of approach to the parents of the children that are being taught.

There is a sentiment in the Catholic schools that none of the Hindu or Mohammedan children should be urged to attend such schools. This attitude has brought its effects to view very forcibly in some parts of the country. In Ceylon eighty per cent of the children attending their schools are themselves Catholics. In Protestant mission schools in the same territory the proportion of Christians in attendance does not exceed eleven per cent. If the aim is to make a small number of people intensely denominational then the Catholic idea is right, but if the idea is to get as many in as can be gotten under religious instruction and simply prepare them so that they can be reached with the Gospel then

evangelistic stations may be established in this district. It is the aim of the missionaries to place native workers over the territory as fast as they are fitted for the work.

Brother G. J. Lapp visited our camp at Naeti. I accompanied him to Garaband where brother Johann, a native worker, is stationed. He goes out to the neighboring villages and hamlets and holds meetings almost daily and the natives who have as yet not accepted his teachings speak very highly of him as a man and say that he works very hard to have the people converted. More like him are greatly needed. Brother and sister Lapp had been spending a week or more at this place and were about ready to return to Dhantari. I spent but one day here but during my short stay I felt that here was a good opening for evangelistic work.

During the two weeks spent in making the tour through these outlying districts I was very forcibly impressed that arrangements should be made if possible to do more evangelistic work. "The harvest truly is great but the laborers are few."—S.

the Protestant idea is the more effective. In 1907 there were three million nine hundred thirty-six thousand eight hundred twenty-two children in the schools that were recognized by the Government. This seems like an immense army but it is less than one in a hundred of the population. Then it must be remembered that those that are in non-mission schools get non-Christian training.

It is appalling to think that of the thirty-four million children in India that are of school age more than twenty-eight million have no educational privileges and that only seven-tenths of the children of Christian parents are in school. It is unfortunate that for some of these statistics we have been obliged to go back ten years and it is to be hoped that the educational interest has grown as rapidly in that time as the church membership.

As stated before the paramount object of a mission is to spread the Gospel message and all these other methods are a success only as they aid in accomplishing that end. This is a generally accepted fact and the question is often asked, "What then is the aim of the educational work as it is now being carried on in India?" In the Report of Commission II, Dr. Mackichan says, "I hold that the aim of the missionary must be the bringing of the individuals who enter our College to Christ. I can not conceive of the Church of Christ having any other conscious, deliberate aim than this in its educational work." Other educators there seem to fully agree with this.

It is the ambition of many of the natives to get a fairly good English education and then get a Government position. That means good pay and plenty to live on in case of famine, hence English schools have been very well attended. Then too officials prefer to have Christian young men as under-officers because they are more trustworthy. It is by no means an uncommon thing for missions to receive calls for such young men but the demand is not so great as it once was because there are more of these young men who are prepared for such positions. But the English

schools have gotten a prestige and continue to be well patronized and very largely by Hindu and Mohammedan young people. In some of these schools the percentage of Christian young men is very small because those who have the ability and the means to get an education are usually enlisted in preparation for religious work in some Bible or theological school.

The vernacular school course has the eight grades as in the United States but students may enter the English schools when they have completed the sixth grade. The latter has a four year course and when completed gives two years credit in the high school. The high school is about six months short of the full high school course in America. The college course leading to the A. B. degree is two years short of the American course for the same degree.

All these phases of mission work are found in the various missions in India but in very few of them are they all found. There may be no medical work of any account or there may be little or no industrial teaching and so with a number of the others but every missionary feels that there are two things that must be in every successful mission, viz., there must be much preaching and there must be at least one village school and as many more as means and time will permit.

One missionary writes, "Whenever a mission has entered a new district schools are started as a matter of course. A missionary's faith in the appointed means of preaching may almost wear out at times but he seems ever to feel assured that if in his schools he continue day by day implanting thoughts, deepening good impressions, uprooting the emerging errors and shaping the habits, he is producing in the people the good soil into which then or afterwards the Word of God shall fall and bring forth a hundred-fold. Only the Salvation Army and a few other missions possessing geographical areas to themselves do not dot their territory over with mission schools."

In our mission study tour we saw where some of these

phases were developed to a very high degree. It is doubtful whether any one phase can be developed to such a very high standard without sacrificing some other except in very rare cases. Some other missions have made no effort to develop any phase except the evangelistic and the primary educational. We believe that it may be truly said that in all our visits (for a partial list see last paragraph of Chapter XXVII) we saw no place where the work was more evenly balanced than in the American Menonite Mission at Dhamtari.

In this mission, as in many others, there are some things that should be developed more fully but that may be said of almost every phase of their work and no doubt that will be done in proportion as they receive more workers. The general cry, "More men and money," is one that this mission can join in making with good grace and the Church in America should hasten to supply.

"Does it pay" to do all this enormous amount of labor? Is it right to pass through the suffering which naturally comes with such a project? Does it pay to expend such an enormous amount of money? Is the income sufficient to justify the outlay? Is India a good mission field? Are there not many others that are better? Are there not heathen nearer home? Do we not owe the Gospel to those who are just beyond the borders of our republic? Should we not do more for the foreigners who come to our shores year by year? YES, yes to all these questions and to many more like them, but that does not change the fact that we owe the Gospel to India.

Mission schools have been instrumental in impressing the Hindus and the Mohammedans that if they want to keep their people they must give them some of the advantages that the Christians offer or they will lose them, for those who attended the mission schools were taught some things that were contrary to the religion of their fathers and were showing signs of weakening. To overcome this effect they began to have schools of

their own and in some cases even erected buildings and equipped them for college work, but their work did not measure up to that of the Christian college and did not prove to bring about the desired result. Their work at Lahore referred to in a previous chapter is an illustration of what has occurred in several places.

This interest in education with the coming in of railroads, factories, and a number of other industries have shown the fallacy of the old religions in a way that mission schools could not have done in several generations. As a result India is in a transition at the present time and is much like a scattered army in which case the enemy would do all in its power to get into the midst before these separated parts could come together again in a complete organization. That is the privilege of the Christian Church in India today. But that disorganization will not continue always for they see that this is their destruction and they will sooner or later bring about a condition that will be much harder for the missionary to overcome than the present one is. **Now is the time for the Church to act.**

Where missions have been established for several decades there are wonderful in-gatherings at the present time. Dr. Buck, a Methodist missionary in north India, who with his wife and daughter are the only missionaries in a belt of country about sixty miles long and forty miles wide, has twenty-seven native helpers and with this force was able to add to their membership in 1910, by baptism, two thousand seven hundred forty members. That means an average of more than eighty-eight members for each worker. In other parts of India the work has been equally successful. The great cry of the missionaries is not so much for workers to go out and preach in order to get the people willing to accept Christ as it is for more workers, European and Indian, to instruct those who are willing to accept Him and those who have already been received. This is requiring the time of many of the missions, and with the careful, prayerful work of the people at Dhamtari this condition is bound to come there also.



The Boys' Orphanage at Sundarganj

The Church in America should be expecting it and should send the workers so that they may be ready for it when it comes.

The accompanying cut will help to impress the rapidity with which India is being won for Christ but when it is remembered that the territory which the American Mennonite Mission is supposed to evangelize has four thousand non-Christians for each Christian, the work left for us to do is immense and its greatness may have a tendency to frighten us but the task is by no means impossible. If the Church understands the need and is ready to do the Lord's will the money and the workers will be forthcoming. Will those who know it tell the story and will those who do not know it try to find it out? Upon this depends the answer to the question, "What shall the harvest be?"

CHAPTER XXX

LEAVE-TAKING

Farewell meetings—German Evangelical Mission—Janjgir—Champa
“Lee Memorial Home”—Darjeeling Disaster—The Ban-
yan tree—The Kali-ghat—The “Golden God-
dess”—The goddess Kali—The
offerings—“Listen”

Those who were most interested in mission work in India and who knew most about it said that our stay there should not be less than six months. Accordingly arrangements were made to sail from Calcutta on March 14, 1911. That time was fast approaching. We had bidden farewell at Sankra and Balol-gahan. At the latter place a farewell meeting was held for the Christians of the village.

On Sunday, March 5, a meeting was held at Rudri to which the people of the other stations were invited. We gave our parting messages from I Corinthians 16:13 and Romans 1:14, the brethren M. C. Lehman and G. J. Lapp acting as interpreters. We were followed by the brethren M. C. Lapp and Elisha, a native worker. The latter read a resolution in Hindi of which the following is a translation: “From the Mennonite Church and Mission in India to the Mennonite Church in America, Greeting. We hereby express our gratitude to the Church for the privilege of enjoying the fellowship brought to us through its representatives, the brethren Shoemaker and Hartzler. We thank God for this expression of kindly co-operation and help. ‘Not by might nor by power but by my Spirit, saith the Lord of hosts.’” After a few very appropriate remarks he called

for a rising vote to have the resolution adopted. The people arose as one man. His closing remarks were very touching.

We began to realize more fully than ever before how closely we were knit to these people even if we could not speak their language. Their simple ways and their desire to show us every kindness had gained our confidence and won our love. We gave everybody present a hearty handshake as a farewell, commending them to God with a sincere hope that He would keep them very near Him, realizing that we would never see their faces again.

There were still a few secular things to attend to, such as auditing books, packing suit-cases, etc. On the following Thursday morning the missionaries from the different stations gathered at the home of brother G. J. Lapp and we had a farewell meeting in which every one present took an active part. Our hearts were touched. We had learned some of the problems of missionary life in general and of the trials confronting these in particular, and we felt them very keenly just now. We had done what we could, they had done likewise and now that the parting hour was approaching and we felt that God was very near we all wanted to come to Him in humble, fervent prayer, asking His care and protection over the missionaries in their work and over us in our journey, and thus closed the meeting.

At 1:30 P. M. we boarded the train at Dhamtari, waving our last "good-bye" to the workers who came with us to the station. The brethren M. C. Lapp and J. N. Kaufman accompanied us, the former to Raipur on his way to Igatpuri and the latter to Calcutta. On the way the engine became disabled and we were nearly two hours late on reaching Raipur. We had promised Rev. J. Gass to be with him and wife for supper and hiring a *tonga* we were taken there without delay. He is connected with the German Evangelical Mission. They have orphanage and school work and claim about two hundred in the school and a total membership of three thousand. Evangelistic work has

had a good effect here. As we were expecting to take the 4:25 A. M. train we preferred to go to the depot for the night.

After a few hours' ride in the morning we arrived at Naila where brother P. W. Penner of the General Conference Mennonite Mission met us and conveyed us to their station at Janjgir, about two miles from the depot. The work at this place is evangelistic, medical and educational. Sister Funk, one of the workers here, superintends a girls' school that is well attended.

One can not help but think of the difference that a few more



A hack running between Naila and Janjgir, India

years will show between the homes of thousands where the wife and mother can not read nor write and knows practically nothing except a few household drudgeries, not even including a knowledge of how to make clothes for her children, and the homes that will be started by those now in these schools where, aside

from an intellectual training, the hands are taught some useful things and the heart is often touched with the truths from the Word of God. They have a small orphanage of about a dozen boys. They have a number of village schools and the work is on the increase.

Our next place was Champa, another station of this same mission. The brethren P. A. Penner and C. H. Suckau and their wives are engaged in the work at this place. In addition to the educational and evangelistic work they have charge of a leper asylum. We attended the Sunday service at the leper church which is about half a mile from the mission station. There were one hundred thirty-six inmates at the time of our visit and about fifty of them were Christians. Here as in other asylums they have difficulty in keeping some of them from running away. It matters little how well they are treated, there are those who will not be satisfied to live where the sexes are segregated. There were no services on the mission compound on account of the small-pox scare.

While we had a desire to visit these two stations it must be remembered that this was not quite like visiting missions at other times for we were on our way home and as the time approached it took some of the attention from the work in hand. We landed in Calcutta on Monday morning and went at once to the Lee Memorial Home. The Lees are remembered in missionary circles on account of the great loss in the Darjeeling disaster. Their six children were at this hill station where some of them were attending school.

The rain began to pour in torrents one Saturday afternoon in September, 1899, and continued until Monday morning. In that time the enormous amount of twenty-five inches of water fell. On Sunday evening there were several land-slides and the children ranging from five to seventeen realized their danger. They made an effort to escape but were obliged to turn back. They talked to each other of their danger. With faces shining



Heathen temple at Janjgir, India

they said that they were going to heaven. They knelt in prayer and commended themselves to the will of God. A great landslide came and completely destroyed the part of the house in which they were living. Five were killed outright and one died several days later from injuries received on that fatal night.

Telegraphic and railroad communication between this place and Calcutta were completely cut off and the children were in heaven twenty-four hours before the parents knew of their sad bereavement. It was a shock from which they never fully recovered. The father often sits with his thoughts far away on the hill where the six graves are green with nature's beautiful carpet.

Many who heard of their great loss sent letters of sympathy and in a short time the "Lee Memorial Fund" was started which has resulted in a large girls' orphanage and school and a large home in which missionaries from various parts of the world find a welcome. Think of it, would you now be devoting your entire life to the salvation of the lost if those had been your children? No nobler monument could ever be built to the memory of those loved ones and no truer fatherhood and motherhood could be shown than to become the ministers of good to the hundreds of children who otherwise would have lived in ignorance and in many cases in the very depths of sin. Not the buildings but the life of these people and their works will live after they have passed away.

The one and one-half days in the city were spent in seeing sights and making some purchases preparatory to a six weeks' journey on the sea. The large *banyan* tree in the Zoological Gardens is worthy of more than passing notice. It is about one hundred forty years old, the main trunk (made up of many smaller ones twisted together when quite young) measured fifty-one feet in circumference and careful stepping showed that the crown or top was at least one thousand feet around it. Away from the main body of the tree laterals have grown down from

the branches which have taken root in the ground and now formed trunks. There are about six hundred of these ranging from the thickness of a lead-pencil to several feet. The tree at the highest point is about one hundred eighty feet. It affords a thick shade, and as the limbs are up from the ground ten feet or more it is a very inviting place to rest. It is a most beautiful sight.

The Kali-ghat, claimed to be the landing place of the black goddess Kali, is the bathing place of that goddess as well as of several others. As we alighted from the trolley car we caught sight of a beautiful wagon some distance ahead all mounted with silver and gold and on it the "Golden Goddess," an image of a woman about life size. About one hundred men and boys had hold of a long rope, one end of which was fastened to the tongue of the wagon to which were hitched a yoke of oxen. This combined force succeeded in bringing their burden slowly through the crowded street where thousands of people had gathered to see the procession.

It was with difficulty that we got ahead of this thronging, surging mass of humanity, but having succeeded we looked back. What a sight! Men of all ages dancing and shouting ahead of the procession, boys and men tugging as though their life depended on the amount they pulled on the rope, gold and silver sparkling in the bright sunshine, the very unnatural form of the goddess—all these made one feel that idolatry was indeed an awful thing. Men had their faces colored with red, blue, yellow or orange powder which added to the hideousness.

When they came within eight or ten rods of the bathing place the road to the *ghat* changed from a street to a lane too narrow for the wagon. The goddess was taken from the wagon and carried on the shoulders of men to the bathing place. Hurrying on we saw hundreds of people bathing in these sacred (?) waters hoping in some way to obtain merit and wash away their sins. A man with his wife and children was a little distance

away from the rest, standing in the water to the children's waists and all muttering some prayer to the sacred waters. It is sad that people who are so devoted do not know Christ. The Golden Goddess was brought through the crowd, many of the people placing their hands to their foreheads in worship as it passed by.

We did not stay to see the process of the bath but hastened to the temple of the goddess Kali which is probably twenty rods from the bathing place. Mrs. Lee in her "In and Out of the Homes of India" says, "The temple of this goddess is found in the outskirts of the city and is not noted for its beauty but is a picture of darkness and wretchedness, a fit emblem of the religion it represents." Another author says, "She (Kali) is represented as a black or dark blue woman with four arms. In one hand she has a sword, in another the head of a giant she has slain and with the other two she is encouraging her worshipers. For ear-rings she has two dead bodies and wears a necklace of skulls."

We were not allowed to enter the temple but those who had it in charge pushed the worshipers aside so that we were able to get a glance at her. There is nothing inviting in her appearance. Her body besmeared with blood, her belt made of dead men's hands and her other ornaments as given above show that she is not worshiped because she is loved but as she is supposed to be the wife of Siva, the god of destruction, and being herself called the bloody goddess she is worshiped for fear that she will do the people harm if she does not receive a certain amount of attention. The temple was thronged with men and women. Here mothers pressed the lips of their poor innocent babes into the dust thus teaching them even before they can speak the worship of gods that can not help.

Outside of the temple is the place where the offerings are made. Here goats innumerable are sacrificed. The head was placed in a kind of rack and with one sweep of his big knife the priest severed the head from the body. One can not well help

but feel a sense of disgust at what is done here in the name of religion and at the way that avarice figures in the work. We wondered why so much of the neck was left on the head. We were told that the priest got the head for his pay and the more of the neck that was left on the head the greater was his income. It was no uncommon thing to see the shoulders protrude from under the skin. But the priest did not rob his goddess by this as it would appear for after the goat was dead the party who made the offering would sell it or eat it and as the whole animal had been offered it mattered not to the goddess whether the neck remained on the head or on the body but to the priest who cut off hundreds of heads it made a great difference. While we were looking on, the head of a young bull was placed in the rack and severed from the body with no more seeming effort than if it had been a goat. Four women were kept busy skinning these heads and preparing them for market. They worshiped each one before skinning it and frequently went to the rack and did obeisance to it.

We walked back to the car meditating. Brother Kaufman broke the silence with the quotation, "The blood of bulls and of goats can not take away sin." Alas, how true! They worship gods who can never hope to hear a single prayer, remove a single pain or bestow a single blessing. "Oh Lord, how long?" When shall "the knowledge of the Lord cover the earth as the waters cover the sea?" Listen. In less than twenty years after the Church sees her duty in this matter and does it!

CHAPTER XXXI

ON TO THE HOMELAND

Medical examination—Bidding brother Kaufman farewell—The Hooghly River—Annoying delay—Some meditations—Penang—Beauties of nature—Chinese temple—A fine view—The god of war—Singapore—M. E. Church schools—Botanical Gardens—China Sea—Experience at Hongkong—Shanghai—Baptist College—Boat community—The Chinese—On the way to Japan—Martyr's Rock—Nagasaki—The funeral—Buddhist temple—Shinto temple—Family mark—Kobe—Yokohama Union Church—The "terrific" ocean—Rev. A. A. Ebersole—Schools—The smuggler's reward—The "Sporting Parson"—Landing in 'Frisco—Home

At 5:30 P. M., Tuesday, March 14, we called at the dock for our medical examination before going on board the ship. This was a perfect sham. A woman came around and felt our pulses. She then made a few unintelligible marks on our tickets, looked wise and said, "All right." After we were conveniently settled in our stateroom and had a short visit with brother Kaufman, we sang "Blest be the tie that binds," and commending each other to God and His loving care, we said "good-bye." The tie between us and the missionaries had grown very strong and as we gave the "parting hand" to the last one of them, the "inward pain" became very real.

The Hooghly River, a branch of the Ganges, upon which the city of Calcutta is located, is quite shallow and the sand on the bottom seems to be constantly shifting. The result is that the bottom of the river is carefully surveyed and closely studied by professional pilots. No captain, regardless of how proficient he

may be, is allowed to pilot a passenger vessel on this river. The need of such study is better understood when it is known that ship companies are required to pay as much as eight hundred rupees (two hundred sixty-six dollars) to have a single vessel piloted from Calcutta to the mouth of the river, a distance of about one hundred twenty miles. They are not allowed to sail on the river after night, hence we remained at the dock until the next morning and about nine o'clock they weighed anchor. When we had gone about eighty miles the vessel stopped on account of the low tide and we must wait until morning for the tide to come in. That was a little trying. *It's were on our way home.* We were already one day late in leaving Calcutta and this delay meant sixteen hours more. If we had sailed on schedule time we would have had two days in Hongkong before the *S. S. China* was to sail for San Francisco. Eight hours grace for a slow sailing vessel was not very much. Again we thought of Kipling's lines,

"It will not do for the Christian man to hustle the Aryan brown,"
and quietly awaited results.

There is something fascinating about a sea-voyage when the sea is calm and one has worked very hard and is tired. The scenery is at times very beautiful, sailing among islands and along the shores of different countries. At other times there is a great deal of monotony with nothing to look upon for days except sea and sky and what takes place among the passengers on board. There is plenty of time for reading, meditation and rest. There was a feeling of relief at getting away from such awful heathendom as we had witnessed on various occasions. With this mingled a sorrow that we could not stay and show the people that better way, for one is never able to quite rid himself of the thought of the awful condition of that part of humanity living in heathendom. Night or day the dark scene presents itself. What can we do? The least that we have a right to do is to go home and show to the people the dark, dark picture and

urge them to pray and give of their means to support the work in India, and to help young men and women to thoroughly prepare for a life work in that country in showing these benighted people the way to Him who said, "I am the way, the truth and the life."

There was little that was worth describing until we reached Penang of the Straits Settlements except that we passed a certain island to which a certain class of India's criminals are banished. It is true that governments must have some method of restricting crime but to think of these poor people being taken away from their loved ones possibly never to see them again and in many cases without the least communication is certainly pitiful, but it is only another proof of the truth that the way of "the transgressor is hard." Surely many people do not believe that or such transgressors would not be so numerous.

Penang is situated on an island and is on the whole a very typical eastern city. The public buildings are somewhat larger than in other cities of its size and the architecture is more modern. The homes that are located along the principal streets are quite substantial in their appearance but the side streets are usually lined with small houses made of bamboo poles and mud. Within a stone's throw of each other are buildings costing from fifteen to twenty-five rupees and those costing a hundred thousand or more.

Even during the dry season there is plenty of rainfall and vegetation is most luxuriant. Many of the streets are lined with beautiful trees. One variety was called the Flame of the Forest. The old leaves had all fallen off and the new ones were just starting, but the whole crown of the tree (which resembles a large apple tree) was covered with large red flowers which remain about three months of the year. They appeared very beautiful. Many of the limbs of the trees were covered with a kind of parasite giving them a black wooly appearance with narrow green growths resembling grass scarcely more than an inch long growing out of the black covering. This parasite seldom gets

onto the trunk of the tree so as to reach the ground but it seems to get all its nourishment from the larger limbs.

The cocoanut-palm and banana groves are numerous and very beautiful. The pictures of "Lovers' Lane," "A Beautiful Place," "The Quiet Resting Place," and many others that might be named sink into insignificance when compared with the scenes here. The trolley line to the Chinese temple passes through about two miles of such a scene. We said again and again, "How grand, how beautiful, is nature!" It can not be described; it **must be seen to be appreciated.**

Then as we ascended one flight of stairs after another, from one floor to another in the temple which is built on the mountain side so that each succeeding floor is back farther than the preceding one, thus letting the beautiful sunlight in, the sight became more glorious. We were above the tallest trees of the plain. If heaven is beautified by vegetation of any kind surely this would be a fore-shadowing, were it not for the thought of standing on heathen possession while looking upon the lovely scene.

In the different rooms idols of various kinds, sizes and descriptions and compositions were kept. The large number were made of fine brass and ranging in size from a few pounds to about one and a half times the size of an ordinary man. These were kept very nicely polished. In one room there were six of the latter size. The first one was called the god of war. In his right hand was a large sword while his right foot was on the back of a man whose face showed the most excruciating pain and agony. His left foot was on the shoulder of a woman who is in a kneeling posture with her little babe in her arms. How typical was the picture! Surely war brings agony to man and treads not only on the shoulder but on the heart of woman. May God hasten the day when "they shall beat their swords into plowshares and their spears into pruning-hooks. . . . neither shall they learn war any more" when "the earth shall be filled with knowledge of the glory of the Lord as the waters cover the sea."

The M. E. Church has a mission here but is doing most of its work along educational lines. They have about eleven hundred boys in school. They are generally from wealthy parents who are able to pay the tuition, board and room for their children so that the school is self-supporting. The school does not offer anything above the seventh grade and three-fourths of the students are below the fifth grade.

After being at sea about thirty-six hours more, going in a southeasterly direction we arrived at Singapore. Here we were



Street scene at Singapore, China

to remain for two days. This is one of the few ports of the East where the ships and ocean steamers can sail up to the wharf, in most cases they load and unload vessels by means of small steamers or row-boats. This was much appreciated by the passengers for in this way they could get off and on at will.

The scenes at Singapore were very much the same as at Penang. The M. E. Church has a school here also with about the same financial conditions and about the same number of students. In other countries the missionaries learn the language of the people and conduct their schools in that language. In these two schools the teachers are liable to reprimand if they are heard speaking a word in the vernacular. They must speak and teach English. This is true even in the primary grades where the children are entering the school for the first time and understand nothing in English. There are so many languages in use in these localities that the missionaries can not stop to learn them all, hence this ruling. The C. M. S. has a school here for Chinese girls which is doing much for the future homes of the country. It is fairly well attended.

There were so many kinds of vegetation here that differed from anything which we had ever seen that we decided to spend some time in the Botanical Gardens. In the numerous artificial lakes there were a great many water plants. One variety attracted our attention especially because of the size and shape of the leaves. They were large with a straight flat surface lying on the water. The edges were upturned making a rim about one and a half inches high. Each leaf was from thirty to thirty-six inches in diameter and had very much the appearance of the large brass plates which the sellers of sweets carried on their heads.

Some parts of the Gardens were given to flowers, others to shrubs, etc., but probably no part was more attractive than that given to forestry. The growth is luxuriant while numerous varieties of vines weave the whole together into one mat. It requires some labor to keep them from growing over the many paths so as to prevent persons from passing through.

A frequent walk in this garden with time to sit down on one of the many fine seats in the shady nooks to study nature would itself be an education in botany. Our time here was far

too short. At 5 P. M. on Friday we again set sail. Our vessel was not the most inviting and necessity required that we make the best of our poor accomodations, hot weather, and bad company.

We were scarcely out of the harbor until a brisk wind made the sea a little rough and caused the steps of those on deck to be



The jinrikisha used in the cities of China and Japan

a little less graceful. When we reached the China Sea the wind developed into a storm. A number of the passengers were seasick and could not leave their rooms for several days and at night could be heard the sound of some one trying to relieve his stomach which was already empty. Fortunately it did not effect either of us that way.

Nothing of any particular interest happened on the vessel on this trip except that just the day before we reached Hongkong, a Chinese baby was born and as it died very soon the father took it to the edge of the vessel and let it down into the sea by means of some ropes. It seems sad to bury our loved ones on land but it is indeed trying to let them down into the water while the vessel is pushing on and think of them being eaten by some sea-monster. In God's sight there is no difference. In the great judgment day they will "come forth" as truly as those who have been buried in a fine casket with all their friends standing at the grave while the body was being slowly lowered. Yet it is natural for man to prefer the latter.

On Thursday, March 30, about 2 P. M., our vessel sailed into the quarantine harbor at Hongkong, China. We were in a hurry to get off and transact some business with regard to the remainder of the journey. We had an order for tickets and had paid the money but as yet had not received them. We wanted all this arranged as we had less than twenty-four hours before the *S. S. China*, the steamer in which we were to cross the Pacific Ocean, was to sail.

The health officer came on board and almost like a flash the word came on deck, "There is a case of small-pox on board." We were in quarantine and were obliged to remain. The doctor said, "The board of health will meet in the morning and if the case is not small-pox you can sail to the wharf at 11:00 A. M." That was not very comforting and was the cause for all kinds of remarks from the passengers. Some said, "That is among the deck passengers and we are not exposed. Why can they not

take us out?" Another said, "These people are slow. Why can they not hold the consultation now or at least early in the morning?" And so it went.

It was 11 A. M., and still no word came. Only two hours' time and we were about two miles away from the other ship. To miss the *S. S. China* meant to wait two weeks to catch a steamer of the same grade. Will we be required to wait? Is it possible that most of that time must be spent in quarantine, shut off from the rest of the world? Another half hour gone and the doctor's boat was still not in sight. At 11:50 the word came that we could go, that it was simply a case of chicken-pox.

We concluded to try the other ship without a ticket. Possibly they would accept our order. We hired a launch to take us over. They said, "Yes, we will accept that order but as you did not call at the office, we concluded that you were not going and we gave the room which you had engaged to another party and there is no room of that class left. We can give you a second-class room." We knew that this particular vessel had only intermediate and third-class accommodations. That meant to take third-class passage so far as room was concerned and intermediate board, also to take up quarters among the Chinese and Japs, who are not noted for cleanliness. A room was assigned us in the extreme front end of the steamer, but we were *in our teay home* and would go if the circumstances were even more trying than this. The crew very kindly fitted up a room intended for four and gave us the sole right to it. We lacked many comforts but that could be borne when we knew that we were going home.

We left Hongkong without seeing much of the city or any of the Christian work that was being done there. At Shanghai we were a little more fortunate. The Yangtze River was too shallow for a vessel the size of the *S. S. China*. Those who wanted to go ashore were transferred to a smaller vessel and taken to the city, twelve miles distant. We went to see the

Shanghai Baptist College and Theological Seminary. The buildings are about four miles from the city with a trolley line running about half way. It has been found that the faculties of this and other schools of its kind can have the best control of the student body if they have the school away from the city and the temptations of city life.

The place where the college is located was at one time low,



Baptist College at Shanghai, China

marshy land. They filled it up six feet. Think of the enormous amount of ground and labor required. There are seven buildings on the campus of which four are used by the faculty for residence purposes, two for kitchen, dining hall and dormitories. The college is a four-story building and is proportionately wide and long. The faculty consists of about an equal number of Chinese and Europeans. Their first class graduated in 1911.

Cities like this have their aggressive and non-aggressive districts. One part of the city has very fine buildings with modern architecture and business is carried on largely by Europeans. Another part of the city is purely Chinese. The streets are narrow and the wares in the stores are only such as their own people use. We walked through a mile or more of such streets and were often amused at the actions and customs of the people and if the way they looked at us could be considered an indication we were just as amusing to them.

No part of the city was more interesting than the Boat Community. Here fifty thousand people live in boats. Think of some American city which has a population of fifty thousand and then think of that many people whose only house in the world is a boat and these homes packed together so closely that those nearest the shore could never hope to get theirs out into the river for a ride. That would be out of the question. The only streets here are plank walks from six inches to two or three feet wide leading to the busy street on the bank of the river.

There the man and his family seem to enjoy life. The little tot not much more than large enough to crawl goes to the edge of the boat and sees its image in the water below. It does not frighten the mother. If the child falls into the water she will catch hold of its clothes and pull it out. Sometimes she has a rope tied to the child so that she does not have so much difficulty in getting the child out. By falling in a few times the child learns to stay away. A part of the boat is covered with canvas and on top of this are flower-pots, boxes with onions, parsley, etc., planted in them. Here the young lass grows up and casts a wistful eye at the young man across the alley. Here people are born and die. The sorrows and joys of life are as real there as they are in the richest palace. We heard people laugh as merrily here as we did anywhere. Thank God for a home on dry land.

Having seen many Chinese in the Straits Settlements and now in China itself we were made to think that the best type of

this nationality are not the ones that come to America. So far as physical qualities are concerned that was evident in a very few minutes and from what those say who have opportunity to know it is equally certain that the best from a moral standpoint are not usually the ones who try to get American liberties by coming to this country. In the Straits Settlements there are a great many Chinese, but when one proves to be an undesirable



Fifty thousand people live in boats like these at Shanghai, China

character he gets a ride back to China and anything he may have is taken to pay the expense. The United States has had many Chinese for whom a ticket to China would have been the cheapest way of getting rid of an objectionable character.

Twelve hours is not very long in a vast country like China but it was about as long as we cared to stay as the uprising which afterward developed into a deadly war was just beginning and

a person who could not even speak the language had better get out of the country while there was opportunity. At 5 P. M. the small river steamer took us back to the *S. S. China*. The scenery on the banks of the river was very fine but the weather was cold and many of the passengers got thoroughly chilled before reaching the larger vessel.

At midnight the vessel weighed anchor and we were on our way to Japan, and at 1 P. M., Wednesday, April 5, our vessel sailed into Nagasaki harbor. This is said to be the most beautiful harbor in the world and at this time of the year, spring seemed to be doing its utmost to justify the reputation. The leaves had come out on the trees on the mountain side and many of them were covered with beautiful flowers. The white sands and the rocks sparkled in the bright sunshine. The bay was just wide enough and of sufficient irregularity to give it a most inviting appearance.

Near the entrance to the bay is a rocky island with one side almost perpendicular to within a few feet of the water's edge. It is a fine place for the tourist to spend some of his leisure hours. This place has a history. About two hundred fifty years ago the Catholic Church had grown quite strong in some parts of Japan through the influence of the Jesuit priests. The Church in some way became implicated in some government affairs. The Japs gathered them together from every source in the land and took them to this island and threw them over the precipice. Those who escaped being dashed to pieces on the rocks below were so stunned as they fell into the water that they were drowned before regaining consciousness. Several thousands perished here. The place is called **Martyr's Rock**.

As the large steamer could not sail up to the wharf the passengers were given the advantage of a free ride to the city on two small steamers. Having only a few hours on shore we thought it best to see a few things that were near by. While walking through the streets we met a funeral procession. First

there were possibly some thirty men each carrying streamers on long bamboo poles. They were followed by about an equal number of Shinto priests, then came four men carrying a box about three feet long, about the same width and not quite as high, which had a roof much like that of an ordinary dwelling. Next were a great many Japanese women all dressed in white with their faces powdered so that in color they looked very much like Caucasians and after them followed a large promiscuous procession.

Fortunately there was one man with us who could speak Japanese. On inquiry we found that the box contained the ashes of the man that had died. The death occurred several weeks previous and he was cremated at once after which the ashes were kept in the home until such time as they should decide to dispose of them which in some cases may be a month or more. At this time they were carrying them away to the cemetery where they were deposited according to the wealth of the deceased. The widow and her three children were walking beside the box.

Going a little farther we came to the Buddhist temple. It seems very clear to one traveling in those heathen countries why the Scriptures speak of setting up images and groves on "every high hill and under every green tree." This temple like nearly all others that we have seen thus far was on a hill. We walked up a regular incline for some distance then up one flight of stairs after another. We came to a large brass image in a glass case and it seemed quite suggestive. A god that was shut up like that could be of no help to any one. There was nothing in his appearance that would encourage any one and there was nothing that he could do, although he had ears he could not hear, he had feet but he could not walk, and had hands but could not help.

We did not see any one bowing down to him but going a little farther in the same temple we saw four women bow down before an enclosure in which it is claimed there is a goddess. "They worship they know not what." One of these women had a little baby girl of possibly two summers which she placed on

the floor before her. She told it to bow and the little thing put its head to the floor going through the form of worship before it could understand. What power in after years can draw that child away from the worship of Buddha? Mothers, are you teaching lessons which will be equally as effective in the after life of *your* child?

These worshipping places are made attractive by groves composed of a great variety of trees, many of which have fine flowers. In the grove near this temple are several large camphor trees, one of which measures five feet, eight inches in diameter. The bark when bruised smells very strong. The man who accompanied us found a stone and knocked off a piece of bark and gave it to us but when it got dry the strength had evaporated.

We next visited a large Shinto temple only a few blocks away. The elevation, the groves, the form of the temple and even the worship here was so much like that described above that it is not necessary to repeat it here except that the worshipers near the close of their prayers would clap their hands so as to attract the spirits so that they would not forget to notice the worship. Near one of these Shinto temples (of which there are several) Gen. U. S. Grant planted a tree which has now grown to considerable size and is marked with a tablet.

Most of the Japanese have a family mark of which they are usually very proud. This is of needlework and is put on some conspicuous place on the garment, as on the back, between the shoulders or some place where it will be sure to be seen. The whole family has it exactly the same size and shape. After buying a few curios we went back to the steamer and at 10 P. M. set sail for Kobe, on Hondu Island, the largest one of the Japanese Empire.

The route for the Pacific Mail steamers, to which the *S. S. China* belonged, was between the islands of Kinshu and Hondu. The channel varies in width from half a mile to many miles and is dotted with islands, making it necessary for the

steamer to turn some very short curves. The scenery was so varied that most of the passengers were disposed to read and write less and watch the changes and admire the beauties of nature. In the forenoon of the next day we passed Mount Fugi, an extinct volcano twelve thousand feet high. The top was covered with snow and presented a most beautiful scene. Some time before daylight on Friday morning we arrived at Kobe.

About every four years the Japanese have an exhibition with



Japanese ladies taking tea

a view of acquainting their people with the latest methods and inventions of various kinds. The first one was held about twenty years ago and it was found that most of the inventions were foreign. That had a healthy effect and when the next one was held four years later there were more home inventions and each four years finds a marked increase. This exhibition was held at Kobe when we were there but there was no time left for this. We went out to see the city and found that it was a place of business

and traffic. The stores are not so large as in America but they are places of activity.

The *S. S. China* after a stop of possibly twelve hours continued her voyage and on Saturday at 4 P. M. we arrived at Yokohama. This city is beautifully situated on the hillside facing the bay. To see the city on a moonlight night from a vessel in the harbor was indeed a delightful scene. The outlines of the city, the thousands of lights all over the hillside, and the rippling waters sparkling in the bright moonlight all lent enchantment to the scene.

For the last two Sundays we were on a vessel with only a very few English-speaking people on board. No services were held. We enjoyed a refreshing time with our Bibles but we were impressed with the fallacy of the argument used by some who get too indifferent to attend preaching services, saying that they can read their Bibles and other good books at home. True they can read in the home but it is seldom done when indifference or dissatisfaction is the cause for absenting themselves from the public worship. The true Christian hungers for the association of fellow-Christians in addition to the thoughts received from the Bible and the pulpit. They want to see Christ in their fellow-men—see the Word made flesh.

Here we had the privilege of attending services at the Union Church where the pastor preached the last of a series of sermons on the Passion Week of Christ's life. In the evening Dr. Back of North India preached at the same place from Matthew 5:6. Most of the passengers who did not go to Tokio, the capital of the Empire, that morning were in both services. When our fellow passengers returned in the evening they reported that there was a great fire raging in the capital city and that there were about ten thousand homes burned in the native part of the city and that the fire was still raging. This estimate was too high. It was later found that about half that number were destroyed.

As we had three days time here it gave us an opportunity to

see some of the city. The time for sailing was set for 3:30 P. M. on Tuesday, but the wind was blowing a gale and the captain thought that if he had the people all on board they might become more accustomed to the movement of the vessel without getting sick if they did not sail until morning and at 5:30 A. M., Wednesday, we weighed anchor and were soon out in the open sea and the steamer was tossing like a thing of life. In a short time some of the passengers were sick and the number steadily increased until the third day there were only about twenty-seven of the one hundred and twenty-seven who could come to the table for their meals. The matron said that she had been on that ship for seven years and had never seen so many sick at one time. By that time there were several of the passengers who said that so far as they were concerned they were ready to have the name of the ocean changed from Pacific (peaceful, mild or gentle) to Terrific, which they thought would be more appropriate. Our next stop was at Honolulu, three thousand four hundred forty miles from Yokohama.

There were twenty-seven missionaries and ministers of the Gospel on board and the daily Bible study hour was very much enjoyed. A leader was appointed for each succeeding day. This was arranged the first day after we left Hongkong and held each day for several weeks. Dr. Buck was then asked to give a series of talks which he had given to his native workers before leaving India. These were very interesting but possibly not more so than the last few meetings which were devoted to a study of the mission problem. There were men and women in the class who had spent many years on the field and in many different parts of it hence were able to speak from actual observation.

The purser of the vessel usually arranged for the preaching services on Sunday but a committee was appointed by the Christian workers on board to arrange for the meetings by the consent of the purser, and meetings were held on Good Friday and on each Sunday and Sunday evening. The evening meetings were

generally something after the order of a young people's meeting and were related more or less with mission work.

As we were going east and as the time east is always faster we found that the days were usually from twelve to twenty-five minutes short and somewhere that time must be accounted for. On Tuesday, April 18, the chief officer said, "This is Tuesday and tomorrow morning when you get up it will be Tuesday again. You will have eight days this week." We had gained one day and when we crossed the International Date Line we dropped back one day and when we came to America we found that our dates corresponded with the dates here but we had one day more in this year than the people at home.

After ten days sailing (only one of which was not stormy) we arrived at Honolulu and were met at the wharf by Rev. A. A. Ebersole, assistant pastor of the Union Church of Honolulu, who hospitably entertained us and took us around to see as much as we could in the 18 hours that the vessel was scheduled to remain here. We did not have time to see the different churches in the city but found that the Protestant churches were all under one management. The different nationalities had their own buildings and pastors but no work aside from that was done by one congregation independently.

The educational interests of the Territory of Hawaii received a wonderful impetus from the Princess Pauahi who afterwards became Mrs. Charles R. Bishop. In her will she made provisions for two schools, one for boys and one for girls. Her husband who survived her gave a large endowment to the same cause. The school for boys was formally opened in 1887 and the one for girls in 1894. The following from the report of the girls' school giving the nationalities and the number of each represented in the school shows something of the problem that the people have to deal with: Hawaiians thirty-two, Chinese twenty-one, Japanese seventeen, Koreans eight, Portugese eight, Porto

Ricans one, Filipinos one, South Sea Islanders one, English and white Americans twenty-nine and mixed races fifteen. About the same conditions exist in the school for boys and in the Oahu College. They have some very nice buildings and as the work in these schools is Christian as well as educational the students all know of Jesus Christ historically if not experimentally. There are about one hundred ninety students in the boys' school and about three hundred in the college. There are other schools that time did not permit us to visit.

A few other places were visited such as the Aquarium where a large collection of rare varieties of fish are kept. The



One of the principal Streets in Honolulu

time was too short to see all that would have been of interest in this city and at 10 A. M. we were on the vessel ready to sail but just a few minutes before everything was ready (as we thought) the inspectors found one hundred cans of opium stored in the kitchen which was being smuggled to the United States. Then the report came that there would be a delay of from one to five

hours. Four of the cooks were imprisoned there and the captain was fined five hundred dollars. We set sail about noon.

Little that is worthy of note happened on the way from Honolulu to San Francisco except that on Wednesday night before we landed a baby was born in the third-cabin department and a young English clergyman who had appropriately assumed the title of "Sporting Parson," in company with several others of about his kind got the consent of the Hawaiian mother and in the evening the babe was brought out into the dining room and after going through the ritual for such occasions he baptized the child. Even some who belonged to Churches that practice infant baptism were utterly disgusted with the whole proceeding.

Our hearts bounded with joy as we caught sight of the Golden Gate leading into the harbor at San Francisco. With great pleasure we stepped ashore and passed through the custom house at 1:30 P. M., Friday. While there were many things in that city that would be interesting to most people, we were on the lookout for the first through train to Chicago but found that we had several hours to wait. We were much pleased to find that brother George Shoemaker of Freeport, Ill., had come to meet us as we landed. Also to meet brother East of Reedley, Calif. With the pleasant association of these brethren the time passed quickly and at 10 P. M. our train left the city and both arrived at our homes on Tuesday afternoon, May 2, 1911, after an absence of eleven months. We found loved ones well. We had been divinely protected during the entire trip so that at no time were we threatened with visible danger of loss of life or limb. Amid strange peoples, with strange languages, we were led by the Father's hand. We tried to live the life which we believed that the Lord Jesus would have us live, hence realized His sacred presence with us. Having returned home it is our sincere prayer and fond hope that we may better spend our time in His service and be of more benefit to our fellowman for having taken this long journey. We have tried to tell you what we have seen with

a hope that it may help you to see the grandeur of His creation, the largeness of the field, and be better able to accomplish your work to His glory because you have read this book.

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